The LUTHERAN

FAMILY OF PASTORS

Father and four sons serve in Illinois Synod

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JUNE 11, 1952

0 CENTS

Did You Listen?

"WHAT DID THE PASTOR talk about today?"

Does someone ever ask you that question when you come home from church and do you begin to rack your brain trying to think of what he did say? That's what happened to Sister Amy.

A man who didn't believe in going to church asked her, "Well, Sister Amy, what did the preacher talk about today?"

"Now, let's see!" She thought a while but try as she would she couldn't think of the theme of his message. "I can't rightly remember," she confessed.

"You mean you go to church and come away without getting anything? That's rather silly, isn't it?"

"No, sir!" she told him. "And I'll tell you why. If you'll go out to my back yard, you'll find an empty bushel basket there. Fill it with water and bring it to me and I'll show you what I mean."

"You wouldn't expect me to be so foolish, would you?" the man countered. "Water would run right through the basket and there wouldn't be any left by the time I got here."

"That's just my point," Sister Amy continued. "But the basket would be a lot cleaner."

—MARGARET ANDERSON

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COVER PICTURE. At the Illinois Synod convention in May Loy W. Cooperrider (in white surplice) was ordained. At left are his brothers, Pastor Luther H. of the Pearl City-Kent parish; Pastor Edward A., Liberty-Lost Prairie parish; Pastor John E. of Calvary Church, Chicago. At right is their father, Pastor L. O. Cooperrider, St. John's Church, Maywood.

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THE CHURCH IN THE NEWS

New arrival in ULC family

New member of the United Lutheran Church family of synods came into existence May 29 at San Juan, Puerto Rico, when the Caribbean Synod was organized by 20 congregations in Puerto Rico and the Virgin Islands.

When received into the United Lutheran Church at the convention in October, this will be the 34th on the list of synods and its 6,000 members will be added to the ULC enrollment. Until now the churches in the islands have been members of missionary conferences under the direction of the ULC Board of American Missions.

This is the first United Lutheran synod organized outside continental United States or Canada. Congregations in Hawaii belong to the California Synod and those in Alaska are members of the Pacific Synod. Lutherans from Denmark established the church in the Virgin Islands 300 years ago. The congregation at St. Thomas was organized in 1666—the second oldest ULC church (oldest, organized 1649, is in Albany, N. Y.). First Lutheran congregation in Puerto Rico was organized in 1899.

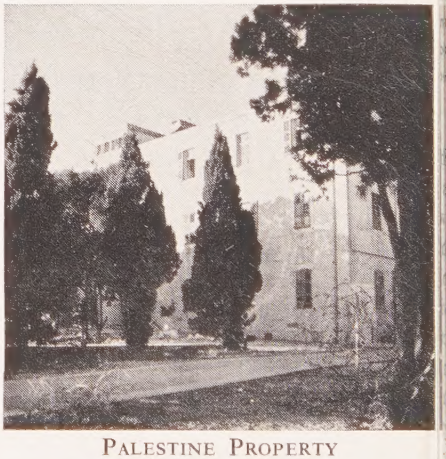
ULC President Franklin Clark Fry and Dr. Richard H. Gerberding of the church's Board of American Missions attended the Caribbean Synod's first convention, May 29-31.

Property transferred in Israel

There isn't much money in the treasury of the tiny state of Israel, where hundreds of thousands of Jewish refugees have settled since the war. Israel has been slow about arranging a settlement with the Lutheran World Federation regarding mission properties within its borders which have been estimated as worth $20 million.

Word came in mid-May that Israel wanted to complete by the end of the month some of the provisions of the property settlement. The government had promised long-term payment of about a million dollars for properties taken from the Lutherans when the British mandate ended in Palestine.

Dr. Fredrik Schiotz, chairman of the Lutheran Federation's commission on world missions, flew to Israel immediately to conclude the agreement.



PALESTINE PROPERTY
This is one the Israelis will get

Title to several properties was officially transferred by the Israeli government to the Lutheran World Federation in late May, Religious News Service reported from Jerusalem. It had been expected that a church and parsonage in Jaffa and a church, parsonage, and school in Haifa would be returned to Lutheran ownership. Fourteen other properties, including the valuable Syrian Orphanage buildings in Jerusalem, will be kept by Israel

herans give most in Palestine

A half-dozen American agencies have ɔped clothing to 800,000 ragged Arab ugees who lost their homes in Israel ɐn war began in 1948. Situation of se refugees—some of them Christian a majority Moslem—is the most able of any in the world.

Lutherans have been leading in the ɔunt of clothing sent from America Palestinian refugees in the Middle t, it was reported to the U.S. Depart-nt of State. In 18 months ending May shipments were:

ɐeran World Relief	768,498 lbs.
holic Welfare Conference	762,447
rch World Service	435,551
dle East Relief	161,550
nonite Central Committee	76,577
ɔciation of Evangelicals	15,558
nds Service Committee	1,654
	2,221,835

hipments of clothing "not only save s but demonstrate that there are peo-who care," said Bernard A. Confer of heran World Relief. Need of more plies in Palestine was reported by Dr. vin Moll in Jerusalem. "We can do as ctive a piece of relief work as had n done anywhere at any time if we get ugh clothing to enable us to carry out plans," he said.

Roman Catholics reported from Rome April that their total gifts in two years Arab refugees in Palestine amounted $10 million in cash, 2,000 tons of hing, 20 tons of medicine. They have ned 330 new schools for Arabs.

oat makes round trip

Latvian boy in a displaced persons p in Bavaria was given a coat one er day in 1946. It had belonged to gvald E. Nygaard of Minneapolis, donated it to the Lutheran World ef clothing drive.

The boy, Juris Zankevics, came to America. It so happened that the Lutheran resettlement agency sent him to Minnesota, and the Nygaard family provided him a room in their home. A few days later the lad, who is now 18, hung out his clothing for an airing in the Nygaard back yard, and there was the coat.

It's still good. Knowing how much clothing is still needed by refugees in European camps, Zankevics donated the coat this spring to the Lutheran World Relief clothing drive.

Presbyterians need more money

Cost of keeping a missionary on the field overseas was $1,127 a year in 1921 and is now $2,678, the Presbyterian USA general assembly was told last month. A result of the rise in prices is that the number of Presbyterians in foreign service has fallen from 1,606 to 1,045 in 25 years.

Money for foreign missions in next year's Presbyterian budget is $6,428,298.

In the United States the Presbyterians have been organizing 52 congregations a year. To continue that pace they allotted $7,683,276 in next year's budget but are asking for an additional $7.5 million building fund. This is part of a special $12 million appeal which includes $4.5 million for new construction at theological seminaries. More than half of the $12 million has already been pledged.

Want Lord's Prayer revised

Christians don't agree on the way they say the Lord's Prayer. Presbyterians and many other Protestants say "Forgive us our debts as we forgive our debtors"—as Matthew 6:12 is translated in the King James Version of 1611. Episcopalians and Lutherans (also Roman Catholics) say "Forgive us our trespasses" according

to the older Tyndale translation (1525).

Presbyterians at their general assembly last month thought the meaning would be expressed more clearly by "Forgive us our sins as we forgive those who sin against us." (In the Greek, a word meaning "debt" is used in Matthew 6:12 but a word meaning "sin" is used in the Lord's Prayer in Luke 11.) Presbyterians plan to channel through the National Council of Churches a request to other denominations to consider the proposed change.

Want social security for pastors

Presbyterians had built up one of the strongest pension funds for retired pastors which exists among American churches. But prices have doubled in the U.S. in 10 years, and income from invested funds is still at the prewar level. A $100-a-month pension is now inadequate, and most retired Presbyterian clergymen don't get that much.

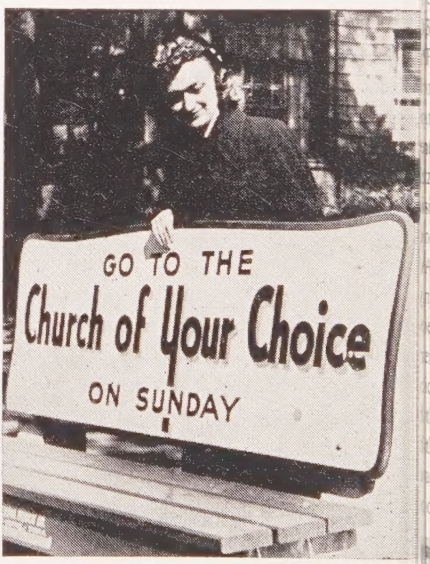
The problem should be solved, Presbyterians said at their general assembly, by requesting the U.S. Congress to permit clergymen to enroll for social security. The vote was about two to one. Clergymen should get social security benefits and also their church pension, it was argued.

The Presbyterian Church was the first large American denomination to vote on the question. The church should be "like the flagship of the fleet" in leading the way on this question, the assembly was told. Some Protestants have argued that including ministers under social security may lead to dangerous church-and-state entanglement.

Baptists voted in their convention in Chicago last month to restudy the social security question. The answer to the question is "not as uniformly 'no' as it was a few years ago," the Baptists were told. "Certain major denominations give clear indications of reversing themselves and urging the inclusion of ministers on a permissive basis."

"Go to church" campaign

A campaign that will end with a parad and a picnic is underway in Sayre, Okla from June 1 to July 27 to encourage peo ple to go to church. A plaque will b presented to the congregation whic shows the largest percentage of gain i attendance.



ON THE BACK OF A BENCH
In Toledo

Local newspapers will publish the e tire Bible in daily installments. Chur music and announcements are broadca in the streets each Saturday afternoo "The Chamber of Commerce felt that ought to be an all-out program if it is do any good for the community," e plained Claude Triplitt, campaign ma ager.

In Toledo, Ohio, "Go to church" sig have been placed on benches at bus sto (*see photo*).

blic prayer

A prayer service begins each day at the mmercial National Bank in Knoxville, nnessee. Employees take five or ten nutes for a hymn, scripture reading, d prayer. "I certainly think all our em-yees feel it gets the day off to a good rt," said William Rule, bank president. Newspaper people in Dallas, Texas, rt the day with a 10-minute service. out 100 news writers, printers, execu-es assemble in The *News* building at 0 A.M. (*see photo*).

Prayer service at 7 A.M. is held for rkers at the Houston, Texas, water nt. "We are just trying to help each er and worship God," said Hermann zler. "We all have problems at home ickness, money, death—and have ded together to pray.

At the Stupakoff Manufacturing Com-ny in Latrobe, Pa., 10 minutes of editation moments" are broadcast r the plant's public address system ce each Wednesday. Program director the Rev. Karl E. Knisely of Trinity theran Church. "We want our divine der to become our daily Companion our plant," said Semon H. Stupakoff.

There was a rumpus in Workington, England, this spring when a Roman Catholic priest celebrated mass during breakfast period on Sunday morning at a steel mill. Union representatives said "it is felt that denominational religions should be kept in their proper place and an iron and steel works is not one of them.

Cardinal loses on "Miracle"

New Yorkers could go to the movies this month to see *The Miracle,* just as they could in January a year ago, before Roman Catholic Cardinal Spellman got the picture banned.

"THIS PICTURE IS AN INSULT TO EVERY DECENT WOMAN AND HER MOTHER," said posters carried in 1951 by Roman Catholics picketing the Paris Theater. Cardinal Spellman's appeal to boycott the film was read at all masses in St. Patrick's Cathedral. Edward T. McCaffrey, New York City license commissioner, banned the showing of the picture because it was said to be a sacrilege against the doctrine of the Virgin Birth. He was upheld by the New York Board of Regents.

In trying to decide what is sacrilegious, the U.S. Supreme Court ruled on May 26,

A HUNDRED ATTEND AT DALLAS NEWSPAPER PLANT
Inspirational talk and prayer

"the censor is set adrift upon a boundless sea amid a myriad of conflicting currents of religious views, with no charts but those provided by the most vocal and powerful orthodoxies . . .

". . . The most careful and tolerant censor would find it impossible to avoid favoring one religion over another . . . It is not the business of Government in our nation to suppress real or imagined attacks upon a particular religious doctrine, whether they appear in publications, speeches, or motion pictures."

Governor vetoes bingo

An annual attempt is made in the New Jersey legislature to get permission for churches and other non-profit organizations to run bingo games. Roman Catholics endorse the attempts and Protestants oppose them.

This year the bingo bill was passed by the legislature. Governor Alfred E. Driscoll vetoed it in late May, saying it would open the way "to impoverish innocent people who have been infected with the gambling fever."

A bingo crack-down came last month in Delaware, following a grand jury investigation of gambling which resulted from charges that laws were not being enforced. Roman Catholic pastor of St. Elizabeth's Church in Wilmington, Msgr. James M. Grant, protested against closing "honest games of chance" in his church and said he hoped for repeal of "these antiquated gambling laws."

Episcopalians in half a dozen dioceses ruled against all bingo games to raise funds for their parishes during recent months. "As long as I am bishop," said the Rt. Rev. Richard S. Emrich in Detroit, "no pastor shall lay his hand on a boy's head and look deep into his eyes and say, 'I missed you at bingo last night.' "

Colleges name executives

Every United Lutheran college scheduled to have a chief executive whe school opens in the autumn, although tw have some electing to do later on.

Dr. Henry J. Arnold of Hartwick Co lege in Oneonta, New York, has agree to postpone his retirement until July 1953, the board of trustees announce At Muhlenberg, Professor Morris Greth was named acting president.

Already in office are two recent elected presidents—Dr. Harold H. Len at Carthage and Dr. Paul W. Dieckma at Midland. During summer or ear fall Dr. Walter C. Langsam will take o fice at Gettysburg, Dr. Frederic B. Irv at Thiel, and Dr. David Delo at Wagne

Conference on Africa next week

"The most comprehensive conferen on Africa ever held in this country" scheduled for the campus of Wittenbe College, Springfield, Ohio, June 16-2 Among headline speakers will be D Ralph H. Bunche of the UN Trusteesh Council, and Dr. Channing H. Tobias the Phelps-Stokes Fund.

The former governor of the Belgia Congo, Pierre Ryckmans, and Profess Theodore Monod of the French Africa Institute will be among 400 delegate Forty delegates will be Africans, sent b churches, governments, or private o ganizations. The conference is arrang by the National Council of Churches.

Purpose is 1) the application of Chri tian principles to every phase of Africa life, 2) an evaluation of the compl problem arising during the transitio from primitive tribal mode of life to modern society, 3) an examination of t history of East-West relations, especial colonialism, in relation to present-d problems, and 4) stimulation of action Christian missions.

World News Notes

Situation of strength

The only way to live at peace with Russia, U.S. Secretary of State Dean Acheson had said frequently, is to build up "situations of strength." When the western allies are strong, they can arrange world affairs as they think best, and the Russians may be obliged to agree.

This month the Acheson idea was being tried out. A year ago the western allies would not have dared to draw up an independent peace pact with western Germany. On May 26 the treaty was completed. Everybody sat back nervously to see what the Russians would do.

The treaty may never be ratified by the German parliament if the Russians can frighten the Germans into backing out of the agreements with Britain, France, and the U.S.

First attempt to punish the Germans was by cutting off telephone communications between East and West Berlin, closing the border tightly between East and West Germany, and sporadically blocking the highways and railroads between Berlin and the West German Republic. Allied governments on May 30 sent the Communists a sharp protest against these tactics.

Times change

Fourteen years ago the British Prime Minister Neville Chamberlain had carried his famous umbrella to Munich where he tried to patch up an agreement with Hitler. His foreign secretary, Anthony Eden, resigned in protest against Chamberlain's wishful thinking.

Last month Mr. Eden, once more the foreign secretary, went to Berlin to assure the Germans that Britain would back them up in any trouble with the Russians.

If Germans approve the military agreement made by the Adenauer government in Paris on May 27, their troops will line up with those of France, Belgium, Holland, Italy, Luxembourg—all wearing the same uniform, all under the same command—for the defense of western Europe.

No victory in Italy

Bishops and archbishops of the Roman Catholic Church had prayed in their churches for victory of the anti-Communist parties in Italian elections last month. Church-goers were warned that it would be a sin not to vote, and a mortal sin to vote for Communists.

But Premier Alcide de Gasperi's Christian Democratic party fell one million votes short of its total in the 1947 elections when city and provincial offices were filled in central and southern Italy. In Rome the Christian Democrats got 384,020 votes, and the Communists and allied parties got 314,243. The right-wing parties got 206,819.

WASHINGTON

Rough punches were being exchanged by politicians as the Eisenhower-Taft contest for the presidential nomination moved into the home stretch. General Eisenhower is seriously ill, suffering from "hyper-tension," said mimeographed pages being widely distributed throughout the country. Also he is "in league with the Jews," said others.

After the Abilene, Kansas, speech on June 4 the general would go back to Columbia University for a while, before checking in at his campaign headquarters in Denver.

Whatever public opinion polls say this

year, nobody is likely to feel much certainty about the outcome of the American election until sometime late on the night of Nov. 4.

Atomic-powered submarine

Only the experts know whether a submarine powered by an atomic engine is practicable. But the keel of the first one, to be called the *Nautilus,* would be laid down at New London, Connecticut, on June 14, the White House announced. President Truman will speak at the ceremony. A year or two from now the world will probably know whether a drastically new kind of motive power is here to stay.

THE OTHER SIDE OF KOJE

By Chaplain Bertram C. Gilbert

From the island off Korea where Communist prisoners of war have been rioting comes this story the newspapers have not told.

The mountainous island of Koje (Koje-do) has no active volcanos but the political eruptions occurring there in the past few months have sent tremors across the sea and have upset the tables at Panmunjom. The news has been inflamed and military heads have rolled. The prison island seethed with unrest; resounded with war chants of Reds and Roks and shuddered in nights lit with wild flying tracers.

The historian will eventually write of the political and military facets of the situation. But there should be a golden footnote in that history concerning an action on that island which received little or no news attention. This episode is the story of the missionaries who have laid their lives on the line in order to preach the gospel to those in the prison compounds.

Under the direction of Chaplain (Lt. Col.) Ivan Whipple, a team of Korean, Chinese, and American missionaries to China and Korea have been conducting evangelistic and devotional services with astounding success within the barbed wire enclosures. I have blinked my eyes to make certain of my vision on several occasions when I saw at least 5,000 Communist soldiers kneeling in prayer as a Protestant missionary conducted a service.

Over the tents in many of the prison areas white crosses are put up to indicate that all those who lived in them are Christian. They served also to remind those of us who were outside the wires of the principles we were trying so hard to maintain in dealings with those who had none. The walls of the more permanent buildings were covered with biblical pictures painted with little skill but fervent enthusiasm and choirs by the score sang with tingling beauty of the Master who had set them free.

All this is not to suggest that the news of the violence of which you have been reading is false. The devil becomes violent when he loses and he lost on Koje. He lost at least twice the number who deserted him on Pentecost two thousand years ago.

These missionary heroes worked as DACs (Department of the Army Civilians). They wore chaplains' uniforms without rank and were paid by the government. They were Methodists, Presbyterians, Baptists, and Catholics. The men to whom they ministered were from every section of China and Korea. It was evident to those of us who watched their work with admiration that the prisoners loved them, but the crux of the matter was that they had loved the prisoners and had shown it.

The Gospel Is Still the Big News

Public relations workshop at Wittenberg College hears that emphasis in church publicity should be on Christian truth

THE CHURCH IS NEWS when it's being he church, preaching the Gospel and winning men for Christ. So 150 pastors nd seminarians were told recently when two-day Workshop on Public Relations as held at Wittenberg College, Springeld, Ohio.

Joint sponsors of the program were Hamma Divinity School and the Division f Public Relations of the National Lueran Council, with Hamma's publicityonscious Dr. Amos John Traver as local hairman. Addresses and discussions uring the sessions were led by 14 public elations specialists and editors with the im of providing church leaders with inormation and techniques for bringing the hurch's message to the attention of the ublic.

The workshop was one of several which ave been conducted by the NLC division, of which the Rev. Joseph Simonson is director.

CHURCH PUBLIC RELATIONS must interpret the church to the world, said Dr. Oswald C. J. Hoffman, director of public relations for the Lutheran Church—Missouri Synod.

"Any public relations activity that presents the Gospel is worth 50 sauerkraut dinners," he declared. "But any activity that is unrelated to that Gospel is just plain rotten public relations for any Christian church. The church can be interpreted only in terms of what it stands for—the fact that Jesus died for the sins of the world and rose again that we might live."

A SIMILAR WARNING CAME from another source, when Maynard Kniskern, editor of the Springfield *Sun,* said, "The

THEY PLANNED THE WORKSHOP
Pastor Simonson, Dr. Traver, Mr. Modean

TRIO OF SPEAKERS CONFERS
Pastor Walborn, Dr. Schramm, Editor Smallsreed

church is most newsworthy when it is being the church—not when it tries to be primarily a fund-raising organization, a 'do-gooding' society or a social club."

Christian faith is the church's reason for existence, Mr. Kniskern said. "In the practise and proclamation of that faith the church's newsworthiness lies. Public and press reflect an ever-growing interest in the themes of Lent, Easter, Christmas and other great festival seasons."

The editor paid unexpected tribute to Christian doctrine when he added "Don't listen to those who advise you to be constantly striving for something new in order to make news, or to people who suggest that you get something more exciting than the Nicene Creed—as though there were something more exciting than the Nicene Creed! Religion is the most frequent topic of conversation in our news room and in others that I know of, when the end-of-the-day lull arrives. Among intellectuals growth of interest in religion is most evident—and to such people, items about tea parties in the parish hall are not religious news."

NEED FOR THE CHURCH to present its case in the face of growing hostile ideologies was voiced by George Smallsreed, editor of the Columbus *Dispatch*. "The press of America is aware that freedom of religion is being vigorously, diabolically attacked throughout the world. The press is aware of the threat to the printed word but is the church aware of the danger to religion? Never in the whole 500-year history of the printed word have the church and the press needed each other so desperately as today."

"If our freedom of the printed word is taken away," the editor went on, "it will not be long before the church is back in the catacombs—or behind an Iron Curtain. There are three things which all Marxist totalitarianism cannot tolerate—freedom of religion, freedom of the press and prosperity under free enterprise."

Marxist totalitarianism cannot tolerate—itself pure communism demands total loyalty, total submission of the human body and soul. There is no room for God."

THE RADIO AND TELEVISION industry is ready and eager to help the church in its battle against moral decadence, the group was told by Robert Christol, program director of radio station WIZE in Springfield. More than half the people of America get their basic news via radio and then turn to newspapers for added detail, Mr. Christol said, and "radio stations want news from and about your churches."

Putting the church's message into effective radio format is "hard work with no pay," the radio man declared, "but you will have the satisfaction of knowing that you have brought the Word of God to a vast audience, extending far beyond the confines of your congregation and including a great mass of the unchurched."

Effective public relations is simply carrying back to the people the things of the Lord, said Dr. Edward W. Schramm, editor of the *Lutheran Standard*. Such messages must be honest, timely and Christ-centered, he said.

In his summary, Pastor Simonson remarked "We can't whitewash a black sheep. Public relations is never a means for covering up a deficiency. We can't have good external relations without good international relationships. Our message to the community grows directly out of the parish life."

OTHERS WHO TOOK PART in the sessions were Dr. L. Ralph Tabor of Washington, chairman of the NLC's public relations division; the Rev. E. Rudolph Walborn, secretary of the Ohio Synod; Dr. Clarence C. Stoughton, Wittenberg president; Dr. W. Emerson Reck, the college's vice president; the Rev. Willard Borchers of Dayton, Ohio; Erik Modean, director of the NLC's information service; and Gordon Lund, Wittenberg director of publicity.

Representatives of five Lutheran bodies and of four other Protestant denominations attended the workshop. Augustana, ALC, ELC, ULCA and Missouri were represented, as were the Presbyterian, Methodist, Baptist and Episcopal churches.

United Lutheran pastors attended from the Michigan, Indiana, Maryland, Wartburg, West Virginia, Kentucky-Tennessee and Ohio synods.

DON'T SEE THE BLOTS

WHEN A FATHER CAME HOME one evening, somewhat tired and out of sorts, his little girl ran up to him holding her notebook in which she had just finished writing. She felt sure of receiving some word of praise for her careful efforts.

"That's very nice work, dear," responded her father as she showed him the neatly written pages.

Then came one page with two small blots of ink on it. "Daddy, please don't see the blots," pleaded the little girl, placing her hand over them.

Of course he didn't! But he thought to himself, "Amid all the strife and discord of the world, wouldn't it be wonderful if someone could just place a hand over the sullied page of human lives so we would not see the blots!"

—H. E. ZIMMERMAN

Five Farmers Find Homes in France

By STEWART W. HERMAN

Pilot project resettles refugee families from eastern Europe on abandoned farms in fertile valley south of Bordeaux

ALL NIGHT LONG Pastor Rene Oderbolz and one of the refugee farmers stayed awake to stoke the open fireplace which threw a little warmth toward a score of men, women and children who were fitfully sleeping in their clothes on the brick floor. The five destitute families had crossed the border the day before but reached their present shelter only after a long journey across strange country and a final trek through a windy pine forest just before midnight.

Sounds like the usual "neo-refugee" story, doesn't it? An escape from one of the Iron Curtain countries and a safe arrival in Western Europe? But no—this little band of homeless Lutherans had merely left the refugee camp in southern Germany, where they had been living for six years, and now they were sleeping in southern France. The border crossing was entirely legal.

In fact, the French government had provided rail tickets as well as free transport for their household goods. Nevertheless it had taken a long time to bring these landless people to the fallow farms below Bordeaux. With their arrival, the Lutheran World Federation Service to Refugees chalked up another "first" in its list of striking achievements. It could not have been done without the support of the French Lutheran Refugee Committee (CLAIR) and its able director Pastor Frank Gueutal.

NO OUTBURST OF PUBLICITY heralded the event. In fact, the reception of the first contingent bore no resemblance whatever to the hearty welcome with which so many American communities greeted the first DPs. There were no fresh-cleaned homes equipped with good furniture and stocked with food and clothes. Indeed, no Lutheran church was within reach, because southern France is largely Roman Catholic. But the village priest was friendly and the mayor was entirely sympathetic. They understood that it was our purpose to put refugee farmers in a position not only to feed their own large families but to help to feed Europe.

When the first dawn came—on Feb. 27—the men shook off the thin blankets and without waiting for coffee, rushed out to see for themselves what the land was like. As their inquiring fingers dug hungrily into the soft, gray soil, they thought for a moment of the good land they had left behind in Eastern Europe so many years ago—in central Poland, western Hungary, Lithuania and the Ukraine. When an ambitious dictator had tried to revamp the world, thousands of these humble folk had been forcibly uprooted and transplanted. The end of the madness left many of them stranded in camps all over Austria and Germany.

While the rest of the world—including

Dr. Herman is director of the Lutheran World Federation's Service to Refugees. He will on Oct. 1 take over his new post as executive secretary of the National Lutheran Council's Division for Co-operation in Latin America.

utheran World Relief—shipped food to urope, tens of thousands of farmers re- ained unemployed for lack of land. ome found work in factories, but they nged for the soil. Others emigrated, us reducing the number of extra mouths Europe, but the export of trained farm- s did nothing to increase food produc- on at home.

It was generally known that some land as available in France but it was gen- ally agreed that French soil and ethnic erman farmers would never mix. But spite of difficulties Lutheran World ederation persisted.

It was said that the French govern- ent would not co-operate, but it did. ndeed, the efficiency of French author- ies left the dubious refugees gasping with dmiration. Furthermore, it was said that ne French peasants would never accept ne newcomers. Today they are lending eld equipment which our little colony annot yet afford to buy.

Some "well-informed" sources had ven maintained that the existence of va- cant farms in Southern France was a myth or that they were hopelessly ruined. That is, *before* we leased them. Even the ECA experts had originally shrugged off the idea as impractical, probably because the project was designed to cost only a modest number of dollars.

WITH CONSIDERABLE trepidation I set out after Easter to visit this handful of immigrant farmers and see whether everybody else was right and we were wrong. Between Biarritz and Bordeaux much of the flat land is covered by extensive pine forests which are tapped for lucrative turpentine.

Bordeaux was one of the chief centers of Huguenot life before the terrible persecutions of the 16th Century almost wiped out Protestantism in France, driving many of them into Germany where their names still survive. Today great religious toleration exists but Germans are suspect.

My personal memories of Biarritz, for example, centered on the night—just 10

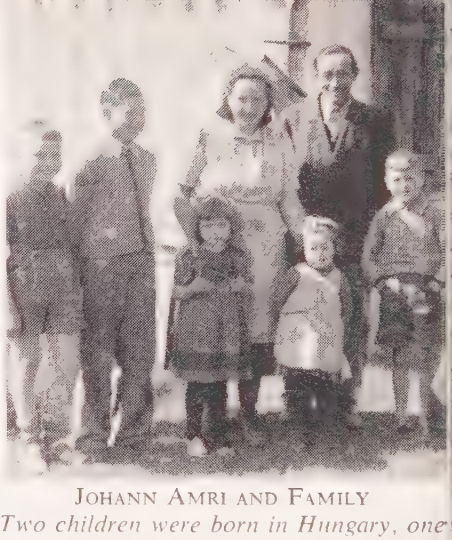
FRENCH FARMHOUSE IS HOME FOR A REFUGEE FAMILY
Under huge oak trees, it has a comfortable look

years ago—which 135 Americans from Berlin had spent in the Hotel du Palais as unwilling guests of the Nazi government. For nearly six months we had been interned at Bad Nauheim in Germany. At last our release had been arranged and within two weeks we would be landing in New York. To prove how invincible they were, the German army had dug in on the beach under our windows at daybreak to repel a mock invasion! The French have bitter memories of the German occupation.

THE MAIN problem in the Landes province is to prevent the devastating forest fires which sweep through the turpentine forests, causing tremendous damage. Strategic cultivation of the abandoned and semi-abandoned farms is necessary so that the whitewashed farmsteads sprinkled among the vast plantations should become again the fruitful source of dairy produce, vegetables and grain for which the cities are crying.

The new home of the Amri family, where the whole group had spent their famous first night and nearly burned down the house when the soot-laden chimney caught fire, is typical of the region. There is a comfortable look about the large, one-story cottage with its open porch under the high gable.

From the grove of huge oak trees which soar over the low buildings you cross the threshold into a spacious room containing a huge open fireplace. This is obviously the combined kitchen, dining and living room. Around on three sides are bedrooms and storerooms, all paved with red brick under ceilings which are crossed with great beams. Unfortunately, the housewives think the rugged exposed beams are ugly and eventually they will probably "improve" their new homes by covering them over.



JOHANN AMRI AND FAMILY
Two children were born in Hungary, one in Austria and three in Germany. Now they have been resettled in France

LIFE IN SUCH DWELLINGS is undoubtedly primitive. There is no running water, shiny bathroom or television. One family had just moved into its house two days before our visit and we got an idea of the condition in which the previous tenants had left it. Plenty of plaster, whitewash, nails and hard work were needed to turn that house into a home. The courageous housewife had neither the brush nor the quicklime and no money with which to buy them. Her complete household equipment upon arrival consisted of two beds for a family of seven. The children were sleeping in rough boxes filled with straw and eating from a few cracked plates.

LWF-SR is trying to supply the most urgent necessities but Pastor Oderbolz is squeezing every centime till it shrieks. A few simple farm tools have been bought and distributed, and some kitchen utensils. Ploughs and harrows are being begged or borrowed from neighboring farmers. A tractor was rented only long enough to turn the sod. Good seed was

urchased and sufficient fertilizer pro-ured to assure a first crop.

In the meanwhile, Lutheran World Re-ef supplies are being sent from the U.S. o provide staple foodstuffs during the rst several months, and each family has modest credit account at the village rocery and butcher shop. Even postage tamps are doled out each month, but no ash is being distributed.

EACH FAMILY now has a cow, and four f the five already have a calf. In each ty are two prospering pigs. Four of the 0 chickens which we supplied are already oyally laying a daily supply of eggs. hree families have horses which must, owever, be shared for the time being.

The farmers know exactly what they eed and all are prepared to meet the dif-cult conditions of their new life intel-gently. They are already considering ne advisability of concentrating on truck rops like tomatoes, asparagus and straw-erries for which a good cash market xists, but for the moment they are pro-eeding cautiously. One man could not esist putting two small palm trees close o the entrance of his southern home.

Above all, there was shining hope in ne eyes of these stricken people as they tepped from house to garden with new ride. Of each one I asked *"Wird es ehen?"* And each one replied simply, We'll make it go."

If the project succeeds, a long-stand-ing dream of LWF-SR will have been realized, namely to solve *inside Europe* the problem of putting farmers back on idle land. Emigration overseas cannot be accepted as the only answer to refugee resettlement. Unfortunately, there is not room in Europe for all of them, but no opportunity should be left unexplored. A family can be established in southern France at less expense than their ocean transportation alone would cost. And they would then be able to contribute effectively to the European economy.

Finally, there is the question of international reconciliation. If this little pilot project serves in any way to strengthen the cause of peace, so much the better. That is why it is so important to select Christian families at the beginning and to follow them with the prayers and the love of their church.

I promised the five pioneer families south of Bordeaux that they would not be forgotten, for they belonged to a world-wide Christian fellowship and this would ultimately prove stronger than all the precious ties of nation, culture, tongue and common custom.

Another page has been added to Lutheran history with the funds which have been invested in LWF-SR. So far it has cost us about $600 per family to launch the Lutheran Church of France in a daring effort to blaze a new trail in post-war reconstruction.

WHAT, THEN, IS INTENDED IF ONE calls the Bible "the Word of God"? As already intimated, it means that the Bible is the record of the message of God to men. He can and does speak in other ways, but this is the supreme incomparable *revelation* of his person, his holiness, his power, his justice and his redeeming grace. This revelation came through nature, history, providence, in dreams and visions, through appointed messengers and supremely in the person and work of Christ, who is the living Word.

—CHARLES R. ERDMAN in *Your Bible and You* (Winston)

You Can Learn from a Child

By WILLIAM J. MURDOCH

Simple words and clear expressions used by a little child in prayer set an example of friendly conversation with God

"I HEARD IN SUNDAY SCHOOL today how you helped blind people. I'm sure you're nice gentlemen. I wonder what it's like up there?"

This, word for word as best I can recall it, is a typical prayer of my daughter Susan—"Sukie"—as she laces her small fingers together at the tip of her nose and bows her head over her plate at the table.

Of course it is not really a prayer, this complimentary remark of my five-year-old's. Nor a grace.

This polite observation, like so many that Sukie directs to God, was just a friendly chat, such as she might have with an older neighbor or you might with a friend whom you greatly respect in an honest and sensible way.

BUT IF THIS PARTICULAR chat was neither a grace nor a prayer, it was for me a revelation. For it showed me that much of what I had offered up as prayer for years past was in great part sham.

Even as I scowled at her older brothers —one a teen-ager, old enough to know better—and silently ordered them to control their giggling, I realized that these graces of hers are not, after all, simply childish prattle. Intrinsically they are evidence of a soul in harmony with the Infinite.

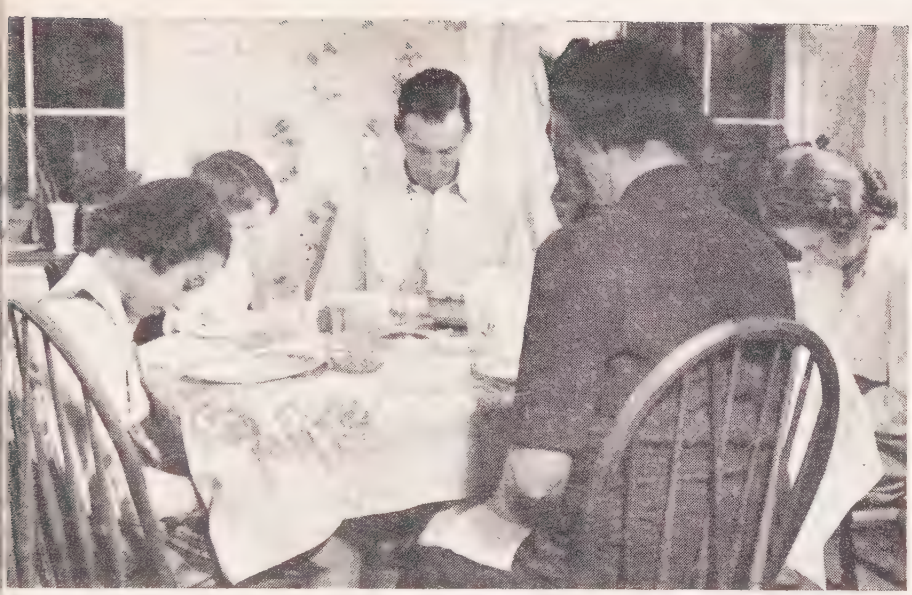
They are amusing, certainly. There always is the expectation of surprise as she settles herself in her chair at the table and peers from face to face to determine that all are properly solemn before she commences. She has not yet enough formal religion to make her worship stylized so what we sometimes hear is, on the surface, not much short of astonishing.

I SHALL NOT BORE YOU with a recital. The dearness and cuteness are lost in the telling, and besides these are not the important aspects of the spiritual relationship she displays when she talks with God.

Here, for me, is the revelation, for it is a relationship I never had or at least had utterly lost if I ever did share it. It is devoid of pose and rote and platitudes. It is all candor and honesty, expressed in words that are chosen for the sole reason of conveying meaning and not to perform the additional agency of prettifying. What Sukie says is expressed so simply and easily. It has finally dawned on me that in her graces Sukie actually talks to God. Not at Him—to Him.

She does it with singleness of purpose. There are no ulterior motives in her prayer, because she has not yet lived long enough to learn how to conceal them. There is no mortification, for in her innocence she has no fear or shame or dread in praying. There is no doubt, for she is too young for sophistication.

Offered thus in utter candor and in language devoid of grammatical embellishment, these "graces," "prayers," "chats"—call them what you will—have made me see that too often in my own praying I have used too many pat phrases



PRAYER CAN BE A PERIOD OF COMPANIONSHIP WITH GOD

eard from the pulpit, borrowed from the ible. There is nothing wrong with these ources; but these words were not mine, nd so I did not say them with the sin- erity that my praying deserved. I was ying to impress myself and God, too, ith my rhetoric.

This I have learned from my five-year- ld as she asks Jesus when he is coming town so she can see what He really oks like—and does He remember when e had the picture taken that hangs in er Sunday school classroom?

After seeing the smiling assurance on er face and listening to her warm, iendly words as she talks with God, I ave resolved to drop pretense from my rayer. I impressed no one when I raced rough a list of blessings for which I was ankful or ticked off a list of goals to hich I aspired and felt the need of help attaining. I decided to try to be sen- ble, sincere and friendly in my prayer, emembering that it is futile to try to npress or deceive God.

I WANT PRAYER TO BE a comforting, refreshing period of companionship. I am trying to make it so. It is not easy, for the habits of years do not fall away except by persistent attack. I do know that prayer has become a period of revelation, for in my search for sincerity in prayer I have learned many things about myself, among them things that I needed to know concerning attitudes and poses and vanities.

Recognizing them is an admission, and an admission thus gained in the quiet of prayer is not easily forgotten. The important values of the personality, stripped free of the clutter acquired through the years, assert themselves and the real self begins to emerge from the shell into which it was driven by self-consciousness.

"And a little child shall lead them." So I am being led to honesty, or at least to a striving for it, in my relationship with God. A faith as simple and clear as a child's must surely evolve. That kind of faith is best.

FIVE MAKE A FAMILY

WATER OVER THE DAM

"I WANT A DRINK!" Susie announced, her face coming just above the edge of the sink which was still steaming from the final scalding of the supper dishes.

"Goodness, sweetheart! What have you been doing? Your face is red as a beet!" And dirty!"

"Helping daddy in the garden." She gulped the water thirstily. "Pete's sprinkling the hose. Daddy wouldn't let me. He says the place is dry as a bone."

"Where's Karen? She got out of doing the dishes because she was going to help." —And also because I need room to turn around in this steam box of a kitchen on a hot evening. The shed keeps off some of the sun, but it also shuts out most of the air. Someday—!

"She's riding her bike. She did all the wrong things and daddy said, 'Oh, go on and ride, if that's all you can think about!' Do you think he's mad? He sounded like it."

"Just hot, I guess. Tell him there will be some lemonade on the front porch when he's through in the garden."

"Lemonade!" Susie zoomed toward the door, then stopped in mid-flight. "Cookies?"

"Cookies! After the supper you ate? But I think we have some in the jar. I'll look."

"No, I'll look." She disappeared into the dining-room. How she can move so fast in this heat!

SUDDENLY THERE WAS a crash, followed by the hollow thud of a heavy object falling and the jarring of pottery on pottery. I had pulled myself together to go clear away the wreckage when I heard her call, "It's O.K.! Didn't break! Just pulled it over."

"Next time, move a little slower," I snapped, helping her put the jar where it belonged. Whoever made that jar deserved a medal. "Now, run outside."

"Can't I help stir the lemonade?"

I knew just how Dan must have felt when he barked at Karen to "go on and ride" but I forced myself to speak calmly. "No, Susie. You can help some other time. Go outside now."

She gave me a perfectly angelic smile and flashed out the door. "Daddy! Daddy! Mama says—"

The lemonade didn't take long when I had no distractions. I ran cold water over my wrists and a powder puff over my face, before carrying the pitcher to the porch.

The monotonous "creak, creak" of the swing next door showed our neighbors were at their usual summer evening post, although I couldn't see them through the honeysuckle vines.

I PICKED UP the evening paper, but holding it in front of me seemed to cut off what little air there was stirring. Letting it slide to the floor, I stared limply at the iris in the bed across the street and wished I felt as crisp as they looked.

Dan came around the corner of the house. The handkerchief with which he was wiping his forehead was not exactly fresh. "Whew! A little of that sort of exercise goes a long way on a night like

is," he grinned. "Did I hear something
out lemonade?"
"Lemonade," called Susie, trotting
ound the corner of the house.
"Lemonade!" shouted Pete, scrambling
the porch steps after her. "I turned
f the hose like you said, Daddy. Where's
y lemonade?"
"Hush," I warned. "I haven't enough
r all the children in the neighborhood."

DAN POURED OUT the drinks, pretend-
g to shiver as he touched the frosty
tcher. Giggling, the children imitated
m so convincingly they had me half
rsuaded I felt cooler.
"After all," I observed, as much to
press the fact on myself as on the rest
the family, "heat is largely a state of
ind."
"I wonder whether the Williamsons
how that," Dan replied.
"The Williamsons?"
"Here they come. Boy! Does John
ve that old bus of his shined within an
ch of its life!"
"Sure is shiny," Pete commented.
"That's right!" I sat up straight to peer
ter them. "John graduates tonight,
esn't he? What a night to sit in a stuffy
ditorium!"
"Graduation nights are always like this,
en't they? Anyhow, they have their
ride to keep them cool. Wonderful
ing, pride. Keeps girls warm in formal
resses in the winter and parents cool on
night like this."
"What's pride?" demanded Susie.
"Well, honey, it's like this.—What
ould you say pride is, Peter, my lad?"
"Caught you between bases, that time,
idn't she?" I teased.
"Because I asked Pete? Not at all, I
st want to hear what he has to say. Go
head, Pete. Tell us what you think
ride is."

"I think it's holding the bank."
"Holding the bank? I'm afraid I don't quite get what you mean. I know you don't mean holding up the bank!"
"In Sunday school. You know. When the other children walk around and put in their money and you stand by the teacher and hold the bank."
"That makes you proud?"
"Sure! It means you're GOOD!"
"Not in my class," scoffed Susie. "My teacher lets the cry-babies hold it. The other day Donna cried and cried. She cried all day and the teacher said, 'Stop crying and you can hold the bank.' But she didn't stop. She cried harder and the teacher let her hold the bank anyhow and I told the teacher I ought to hold it 'cause I wasn't crying and Donna was and she wouldn't let me. I hit her."
"Hey, wait a minute," said Dan. "What did you say you did?"
"I hit her. She said she would and she didn't and she let her and I hit her."
"Susie, you don't go to Sunday school to hit people." I was a little confused about whether she had hit Donna or the teacher, but the main issue was clear. "Jesus wants us to love one another, not hit one another."
"Well, maybe I didn't hit her."
I sighed with relief. "You monkey! Teasing us like that. Of course, you wouldn't hit anyone. Especially at Sunday school."
"I spanked her.—But it felt like I hit her!"
"Have some more lemonade, anyone?" asked Dan, waving the pitcher in a wide, inviting circle. Then over the children's heads, "Water over a dam doesn't flow backwards. Especially on a hot night."
I was glad to take his word for it. Just the same, I had some checking up to do before Sunday morning rolled around again.

It's God's World

The fact that God made everything means that God owns everything. We are merely in charge for a limited period of time

GOD MADE THE WORLD.

That's the central point of the Genesis account of creation. Sometimes, especially a few years back, we let a lot of feathers fly about *when* God created the world, and how long it took Him. The time and processes involved are, primarily, the department of scientific investigation. They're a great help to us in ordering our world in better fashion (at least, they could be). But *who* made the world, and *why*—you cannot find that in a testtube or under a microscope. That belongs, primarily, to the department of religious faith.

Nearly always people assume that scientific information is much more practical than religious faith. Religion is a nice luxury item, they like to say, but science—that's really practical.

Would it surprise you if I say that your religious faith, in this particular matter, is going to affect your day-to-day activities considerably more than your scientific information? What you and I and the rest of the people of the world believe about the central point of the Genesis story will influence history more than the discovery of atomic energy.

LET ME EXPLAIN. Suppose you have an oil well in your back yard. (If we're going to pretend, we may as well be fabulous about it.) Suppose you accept the word of the scientists about it that that well was produced by particular kinds of deposits and various temperature changes and geological cycles of millions of years.

That is very interesting information. It may be of considerable help to you in getting the oil out of the ground. But now, suppose you accept the word of the Bible, that God made that oil, that He made it for a particular purpose, no matter how long He took to do the job, or when it was begun. Then, like the illustration used by Luke, He left it in your hands to manage. It really isn't your oil at all. It's God's oil. He's putting you in charge of it, for the few years that you will be living on this planet.

Since you have been given the responsibility of managing that oil well for God, it's up to you 1) to use the most efficient methods available for getting that oil out of the ground; 2) in so far as it is possible, to see to it that that oil is used for the purposes for which a divine providence intended it; 3) to use the money that came to you from that oil in a manner that would be approved by Him who created both you and the oil.

(There are, of course, other angles involved in it, as, for instance, what share should belong to the people who do the work, and to what extent should a private individual benefit from something which he has had practically no part in creating. But these, and others, belong to other laws of God.)

YOU CAN SEE why the religious truth—that God created the world and it really belongs to Him—has many more implica-

In the beginning God created the heavens
ıd the earth. The earth was without form
ıd void, and darkness was upon the face
the deep. And the spirit of God was
›vering over the waters.

And God said, "Let there be light." And
ere was light. God saw that the light was
›od, and God separated the light from the
ırkness. God called the light Day, and the
ırkness he called Night. Evening came,
ıd morning, one day . . .

Then God said, "Let us make man in our own likeness, to resemble us, with mastery over the fish in the sea, the birds of the air, the animals and all wild beasts of the earth and reptiles that crawl on earth. So God made man in his own likeness . . .

God saw all that he had made, and it was very good. Evening came, and morning, the sixth day. GENESIS 1:1-5, 26, 27, 31

Calling ten of his servants, he gave them ten pounds, and said to them, "Trade with these until I come." LUKE 19:13

›ns for some of our knottier everyday
›oblems than the purely scientific infor-
ıation.

What is true of the oil well in your
ack yard is equally true of every single
ning in the whole world. Nothing has
ver come into existence without God.
hat's a basic premise of the Christian
ith. That's where the Bible begins.

It is true of that farm in Pennsylvania.
od made the soil, and He makes, even
ow, the conditions that make it possible
›r that soil to produce anything. If the
›nditions of the atmosphere should
hange—the earth become a few degrees
armer or a few degrees cooler—that
ırm would become, in short order, a
asteland of desolation.

It is likewise true that the products
ıade from the "fruit of the earth" are
lis too—the steel furnaces and the steel
roducts those furnaces produce. The
iant looms of the textile industries, and
ıe cloth that comes from them. The
ammers and saws and nails; the tin cans
nd the boxes and the glass jars, and the
›ods that are stored in them—God made
ll of them, and for a purpose.

They don't ultimately belong to the
tockholders of the steel company, or to
ıe owner of the textile mill, or to the
arpenter, or to the canner or to the
rocer or to the housewife. By virtue of creation, they really belong to God; and He has put the mill owner, and the manager, and the worker and the farmer and the grocer and the housewife in charge of them for a period of time.

LAST WINTER The New York *Times* Magazine carried a novelty item of a man who filed a claim in the county recorder's office in Chicago for ownership of "all space of the universe in all directions"! And a few thousand years ago a Jewish writer commented on an equally ridiculous claim of a king: "This river is mine, and I have made it for myself."

Legal ownership of properties isn't that absurd; through the years it has proved to have many practical advantages (though we have no right, as Christians, to close our eyes to injustices committed in its name, either). But possibly, from God's point of view, it is just as absurd for us to strut about as if we ultimately own the world, while He knows all the time that He has made it and is really the owner.

God's real ownership of the world has some rather radical practical implications, and some of them I don't like any better than you do. But that's quite beside the point. As Christians it's our business to try to learn how His ownership of the world affects our management of it. For the next few weeks, that is what we shall try to do.

Personal Problem Clinic

Husband's mother

QUESTION: I have been married five years, and we have two children. My mother lived with us until a short time ago when she moved into a small place two blocks away. She felt that her presence in our home was a source of trouble. My wife felt strongly that my mother's living with us was an annoyance, and she was eager that we be alone.

My mother did a great deal for me, and, naturally, I have a very strong feeling for her. I drop in to see her every day, often several times, and I sometimes go there for lunch. My wife feels that my mother still has too much to do with our life, that I pay too much attention to her. Whenever there is any disagreement or unpleasant incident she blames it on me and my interest in my mother. I have endured many tongue-lashings on the subject.

My father died when I was very small, and, as an only child, I was brought up in very close companionship with my mother. I have felt sorry for her and have wanted to make her life easier and more pleasant.

I want to keep our family together and to do the best for all. This worry is the first thing on my mind in the morning and the last thing at night.

REPLY: You are in part a victim of your past, and you will have to rescue yourself. The conditions under which you were reared helped to make you subservient to your mother, though it could have happened under more usual circumstances. Your mother, left alone, undoubtedly strongly felt the emotional need which you in a way supplied, and drew you closer to her than would normally have been the case. This is understandable, but it was a mistake. Everyone needs the opportunity of developing a large degree of independence and self-direction.

Now that you are married, your first loyalty is due to your wife, but you are enslaved to the old patterns of feeling and behaving. You must give your wife first place among humans, and your mother a subordinate position. Otherwise you will face incessant conflict, and perhaps something worse. You can assign your mother her proper place in your life and still do everything you should do for her.

Consider that your mother will not always be here. If you sacrifice your wife in order to humor your mother where will you stand when the latter is gone? You need your wife very much, and your children deserve your generous consideration.

Now, talk the problem over with your wife very calmly and pleasantly, laying aside past conflicts. Explain your childhood home life and confess that you have been giving your mother an irrational kind of attention. Tell her that you want to make things right, and assure her of your devotion. Ask her to help you work out a plan which will satisfy her and be fair to your mother. Whatever you decide upon, stick to it, and give your wife no reason to feel that you are not fair. You will not be abandoning your mother, but will probably be rendering a worthy service to all.

When your joint decisions have been made (don't hurry them) you, or both of you, may tell your mother what you intend to do. Be pleasant and friendly, but firm. Point out the advantages to her, and show her the highest regard within the frame of the new plan.

Proof

QUESTION: Are the germinating of seeds and awakening of plant life in spring proofs of the resurrection, as some speakers say?

REPLY: No. They are merely analogies. Nothing can be proved by analogy. Induction and deduction are the only reasoning processes that yield proofs. We believe in the resurrection on the basis of the Scriptural record of Jesus' resurrection and other Biblical statements.

—EARL S. RUDISILL

OVERSEAS

SWEDEN: Karlstad. May 12.—In April e Student Christian Association of Lund elebrated its 50th anniversary. When John . Mott came from America to Sweden in 895 to found the World's Student Christian ederation, Christian student groups existed ready in the Swedish universities, mainly oncentrating around foreign mission studies. ut not until Mott had been here, were real CM groups founded.

"Our Student Christian Movement has its ots not in Swedish tradition but in Anglo-axon revivalism. It has not grown up as n organic branch of the life and work of ie Church of Sweden," a team of present udent leaders wrote in the 91-page book *udenterna och kyrkan* (The Students and ie Church), published by Gleerups, Lund, or the jubilee. Problems arise from the onflict between American ideas of free as-ociation as a natural instrument of Chris-an work and the Swedish-Lutheran tradi-on, which stresses the temptation to isola-ionism of the group. These problems are ccentuated by the modern anti-liberal trend f Swedish theology. The free associations emand so much organization work that me is not left for the student leaders to do ie more important personal work, the team rote. On the other hand, the SCM gives udents a personal Christian fellowship, hich the established Church does not give.

The solution of the problem is to start inking from the Church, not from the CM-organization, the team concluded. The CM is not a free association which wants help the Church. It must look on itself s a tool of the Church.

On April 19 the 400th anniversary of the eath of Olavus Petri, the Swedish reformer, as celebrated all over Sweden. Olavus Petri udied with Luther in Wittenberg in 1516-8. In Sweden King Gustav I Vasa and lavus Petri co-operated in breaking the es between Rome and the Church of weden.

Recent historical research has made the glory of Olavus Petri greater, and the glory of the king smaller. The results of this research can be conveniently studied in a new 160-page book: *Olavus Petri* by Dr. Robert Murray (published by Diakonistyrelsen, Stockholm, 1952). King Gustav I was interested in finances and power. He did not care much for justice and truth. In the Reformation he saw an opportunity to rob the church of its wealth and seize its power.

Olavus Petri fought courageously against the ruthlessness of the king. For this he was punished, probably tortured and sentenced to death. He was reprieved, however, and continued his pastoral work, though with reduced strength. At the age of about 60 he died in 1552.

It was Olavus Petri who translated (with some callaborators) the Bible into Swedish and thus created a written Swedish language. He was our first critical historical scholar and wrote a history of Sweden which is the first step on the way to modern scholarship. His way of writing history was quite different from the kind of histories the mighty ones of that time wanted to their own praise.

Further, Olavus fought against the practice of torture, and argued that the purpose of punishment was to improve the criminal. His "Rules for Justices" are still printed in every new edition of the Law of Sweden.

Thus Olavus Petri was the chief pioneer of Swedish freedom and democracy. Against the mighty of his time he stood for justice and truth. And the focus of his life was biblical Christianity in Luther's interpretation. The main purpose of all his work was that the Word of God should be clearly preached in Sweden.

The memory of Olavus was honored on April 19 in all schools and churches. The chief celebration took place in Stockholm, where Olavus lived and preached during the longest part of his life. In Olavus' own church, *Storkyrkan*, where also his tomb is, the Archbishop spoke to a large congregation, including the King and members of the royal house. —STEN RODHE

Central Pennsylvania Broke Apportionment Record

By VIGGO SWENSEN

Synod is first to exceed million dollars in year for apportioned benevolence. Realignment with Ministerium approved by most congregations.

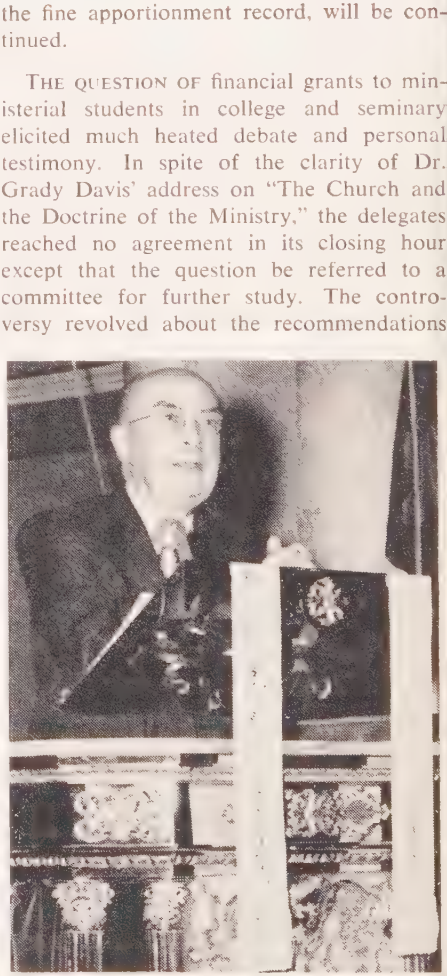
REJOICING PERVADED the convention of the Central Pennsylvania Synod at First Church, Carlisle, May 19-22. This synod, numbering 606 congregations, has the distinction of raising over a million dollars on its apportioned benevolence ($1,017,548, to be exact) in 1951. This had never before been achieved by any ULCA synod.

Congratulations were tendered the 633 convention delegates by ULCA representative, Dr. Ralph Tabor, who declared that "this synod has caused some bells to be rung." In the next sentence the speaker took the edge off the rejoicing by indicating that synod had failed to ring some other bells—notably Lutheran World Action and Christian Higher Education Year appeal. The record on these is far from enviable since Central Penn. has never met its quota for Lutheran World Action, and is the one large synod to fall far below in the Christian Higher Education appeal, achieving only 68 per cent of its goal.

Dr. Paul C. Empie, director of National Lutheran Council, appealed to delegates, on the basis of grave world conditions and the need for continuing positive Christian witness, to raise necessary funds for Lutheran World Action. The CHEY Committee, operating on conference and district levels, reported its determination to continue the effort in the light of recent promises by many pastors and church councils.

Apportioned benevolence was set at $9.15 per communing member ($6.50 for ULCA, $2.65 for synod), a motion to increase being defeated. Stewardship workshops, and church council visitations, partially responsible for the fine apportionment record, will be continued.

THE QUESTION OF financial grants to ministerial students in college and seminary elicited much heated debate and personal testimony. In spite of the clarity of Dr. Grady Davis' address on "The Church and the Doctrine of the Ministry," the delegates reached no agreement in its closing hour except that the question be referred to a committee for further study. The controversy revolved about the recommendations



DEAN WEIGLE IN THE PULPIT
He spoke about use of new RSV

ULCA CONVENTION DELEGATES

Clergymen: D. F. Putman, G. F. Berkheimer, rnest N. Bauer, Hillis G. Berkey, David L. Bomoy, Alvin H. Butz, Jr., Paul W. DeLauter, Harand D. Fague, Wallace E. Fisher, Wm. R. Fitzerald, Maurice R. Gortner, G. Robert Heim, David R. Hoover, Emmanuel J. Hoover, Kenneth . James, Paul J. Keller, Guy E. Miller, Harry W. Miller, Mervyn J. Ross, Charles I. Rowe, Harold L. Rowe, Paul H. Sheffer, Russell T. hilling, Harry R. Shipe, Ralph C. Sloop, Mervin . Smith, Chas. F. Trunk, Jr., Chas. L. Venable, loyd M. Wallick, John W. Whetstone, Carl E. ost, Hugh E. Yost.

H. D. Hoover, M. L. Tozer, H. W. Sternat, G. E. Whetstone, H. L. Saul.

Lay: W. K. S. Hershey, C. A. Anderson, A. W. ayars, L. G. Balmer, Russell Cardell, A. W. oehler, K. W. Dry, W. W. Eisenhart, M. R. etterolf, R. M. Frantz, H. S. Gipe, H. Gortner, G. L. Heiges, C. A. B. Heinze, F. R. Heuges, Mrs. H. D. Hoover, S. P. Hunter, Jr., C. B. oontz, F. H. Laubach, G. C. Lyter, L. D. March, C. O. Meckley, J. F. Miller, D. B. Replogle, M. icker, M. E. Schlegal, E. M. Shaulis, P. M. hoemaker, C. H. Simon, B. Stalcup, J. E. Young. J. G. Kurzenknabe, T. L. Cline, A. R. Nissly, . T. Sutcliffe, F. S. Sammel, L. D. Grossman.

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f the Committee on Ministerial Education hat grants be cut 50 per cent, the remaining alf provided as loans with the rate of reayment to be determined by the amount f salary received.

Also referred for further study was the uestion of the effect of secular employment n the status of pastors. The convention was nable to decide when a minister engaged in on-ministerial work should surrender his rdination papers.

There was agreement, however, on the nce thorny issue of realignment with the ister synod—the Ministerium of Pennsylania. Dr. Charles M. Cooper, Mt. Airy eminary professor, and fraternal delegate f the Ministerium, announced that the oundary lines of the synods have every prosect of being finally drawn. Arrangements ave been made for simultaneous meeting f the two groups in Philadelphia next

OFFICERS REJOICE AT RECORD GIVING
News that benevolence topped million mark brings smiles to Central Pennsylvania Synod's Treasurer-elect Hershey, President Putman and Secretary Berkheimer

spring. On May 26, 1953, they are to meet jointly in Town Hall to make the transfer of pastors and congregations involved.

Central Pennsylvania Synod expects to receive 110 congregations, numbering 25,000 communing members, while relinquishing 24,000 members in 83 congregations. At present 85 per cent of pastors and people in each synod have voted favoring the transfer.

LENGTHY DEBATE was provoked by the recommendation for the use of the Revised Standard Version of the Bible in the lectionary of the new Lutheran service book. The discussion came after an address by Dr. Luther A. Weigle, dean-emeritus of Yale Divinity School and chairman of the interdenominational revision committee. Dr. Weigle indicated that archeological studies of the last 75 years as well as the manuscript discoveries during the last few years have given scholars a much clearer view of practices and culture in Bible lands, consequently the ability to translate the Bible more accurately. Likewise, some 400 words, once accurate in the King James version,

have now become obsolete or misleading; i.e., "let" meaning "to hinder," "charity" meaning "love," "wealth" meaning "well-being," "allege" meaning "prove." "The effort of the revision committee," said the speaker, "is to transmit the word of God as it is! . . . The Revised Standard Version of 1952 states the life and teachings of Jesus more clearly than the King James Version and therefore undergirds the doctrines of the church."

In spite of the statement by Dr. Weigle, delegates defeated the recommendation on the grounds that the Old Testament has not yet appeared (due for publication, September 1952) and therefore no intelligent judgment could be passed.

FOUR CONGREGATIONS were received by the synod: St. Michael, Cogan Station; Resurrection, Drexel Hill; Faith, McAlisterville; and St. Paul, Johnstown, the last named effective January 1, 1953.

In addition to its work of surveying fields and organizing new congregations, the Board of Home Missions under its superintendent, Martin L. Tozer, has initiated three-day rural congregational conferences intended to strengthen pastor, council, and congregation.

Eleven men were ordained at an impressive service: Maynard S. Barnhart, Jr., Littlestown; Paul E. Carl, Hanover; Carl E. Ehrhart, St. Charles, Ill.; John R. Fisher, Gettysburg; William C. Merbreier, Philadelphia; Charles E. Musselman, Harrisburg; George E. Nein, Jr., Lewistown; Robert E. Picking, Chambersburg; Gerald H. Riedel, Fayetteville; William M. Slee, Lewistown; Donald R. Yost, Johnstown. Dr. H. Grady Davis preached the ordination service.

A good showing was made by the synod on subscriptions for THE LUTHERAN. Central Penn has the largest number under the Synodical Plan, while 29 congregations report 100 per cent of their membership subscribing.

The men of the church had their day at synod with the ULC Brotherhood President Ralph Wohlsen speaking to a crowded church at an evening service. Youth also was in evidence in the person of teen-ager Synodical President Barbara Wentz who said the Luther League stands ready to help pastors with their youth work through the caravan program as well as district and state conventions.

Mrs. Elmer P. Truchses, vice president of the Women's Missionary Society, called urgently for the recruitment of men and women as pastors, teachers, doctors, nurses, engineers for service with the church in the mission fields.

Mr. W. K. S. Hershey of York was elected to his third term as treasurer.

Purchase of Camp Approved in New Jersey

By RALPH I. SHOCKEY

Synod opposes "Bingo Bill," favors state-wide Lutheran welfare organization. Two congregations and four pastors are received

DECISION TO EXPAND youth work was reached by the New Jersey Synod at its third convention when authorization was given to the Parish Education Committee to obtain a suitable synodical camp. The camp would begin with a leadership program for boys and girls, with the anticipation of serving all age groups as soon as possible, delegates decided. An item of $5,000 was placed in the synodical budget for carrying charges when the site is obtained. A large anonymous gift from a layman of the synod was reported promised toward the purchase price.

Meeting in the new $175,000 St. Mark's

LEADERS AT NEW JERSEY SYNOD CONVENTION
Treasurer Walker, Secretary Holt, President Knudten and ULCA Representative Bolick

Church, Elizabeth, May 19-21, delegates approved new educational, evangelistic and mission objectives. Two new congregations were admitted to the synod. Christus, Camden, becomes number 131 on the synodical roster and Grace Church, Bayonne, will be received when released by the New York synod at its June convention.

Four pastors were received: the Rev. Werner Eberbach of Christus Church, Camden; Dr. Viljo Nikander, Wagner College professor; the Rev. Robert G. Peterson, mission developer; and the Rev. Harris L. Willis, Grace Church, Bayonne. Pastor Peterson will organize a new congregation in the Somerville area, the Home Mission Board announced. Another new mission is to be established in West Paramus in Bergen County.

SYNODICAL CONGREGATIONS agreed to cooperate with other Lutherans in New Jersey by "forming or accepting membership in a state-wide Lutheran Welfare Association of New Jersey, organized on a congregational basis subject to the approval of the constitution of said association by the synodical Board of Social Missions and the Executive Board of synod." Efforts to place a $3,500 item on the synodical budget for employing a social worker in the Camden area were defeated.

Action was taken to oppose New Jersey Bill S-26, popularly known as the "Bingo Bill," by asking Governor Driscoll to veto it. Synod also commended to its congregations that they "study the issue of bingo and games of chance, and that members of congregations be asked to seek proper legislative action in the light of their Christian conscience."

The average congregation gained 11.1 baptized members, 5.4 confirmed members and 2.5 communicants, reported Dr. George R. F. Tamke, synod statistician. Sixty-six congregations paid in full or exceeded 1951 apportionment, an increase of 13 over 1950. Synod paid 93.7 per cent of its ULCA apportionment, 81 per cent of its LWA goal, and 79 per cent of its CHEY assignment.

SYNOD'S UNIQUE "missionary gift project"

was described by the Rev. Charles Rinck, Jr. A total of $365 was contributed by 73 missionary societies, congregations, Sunday schools or organizations to send $5 gift certificates for books to missionaries in foreign fields.

Memorials asking the ULCA Executive Board to "study the matter of issuance of definite calls to the military chaplaincy" and asking the ULCA convention to take steps to use the RSV for the Scripture lessons in the new service book were unanimously adopted.

Synod pastors in the armed forces chaplaincy include Paul H. Schaeffer, now stationed in Newfoundland; Arnold Dahlquist, Ian Tarbet and Wilbur Laudenslager.

Despite his personal objections, synod approved a boost of $1,000 in the president's salary for 1953. "The increase to $6,500 will in some measure express appreciation of synod for his leadership," a layman declared.

President Edwin H. Knudten pleaded for a higher salary level for pastors as the result of a survey he made. A motion to establish a minimum level of $3,200 and parsonage with annual increases was made, but was referred to the Committee on Pastors' Salaries for report at the next convention.

ORDINATION SERVICE was conducted by the president for Carl Berkobin, a member of Holy Trinity, Nutley, who has been called to Holy Trinity, Camden; and Herman Meiburg, a member of St. John's, Jersey City, called to Holy Trinity, Hasbrouck Heights. "Chosen Men" was the subject of the sermon delivered by the Rev. Dr. Henry J. Berkobin, pastor of Holy Trinity, Nutley, and father of ordinand Carl Berkobin.

Re-elected for the third term were the secretary, Pastor C. Donald Heft of Oaklyn, and the treasurer, Dr. H. Torrey Walker of West Collingswood. President Knudten began the third year of his five-year term.

ULCA CONVENTION DELEGATES

Clerical: Edwin H. Knudten, C. Donald Heft, William F. Behrens, Henry J. Berkobin, William H. Niebanck, Donald F. Irvin, George R. F. Tamke, Floyd P. Milleman, George T. Miller, Atwood Smith, Paul T. Warfield, Godfrey Alberti, Herbert Hagenau.

Lay: Charles H. Stockfish, Harry Appleheimer, Henry Beisler, Henry Waitz, Gustav Launhardt, Jack Smith, Mrs. Paul C. Weber, Paul Ziegler, William R. Stover, Eugene Kelchner, Alfred W. Kiefer, Howard Kontje, H. Torrey Walker.

Northwest Synod Defers Action on New College

By CHARLES A. PULS

Committee will study Wisconsin college proposal. Synod admits four new congregations. Million-dollar offering expected this year

PROPOSAL TO ESTABLISH a Lutheran college in Wisconsin was debated at length in the convention of the Synod of the Northwest, May 20-22 at Marinette, Wisconsin. There are 85 United Lutheran congregations in the state, with 70,000 membership. At present the Northwest Synod aids in supporting Carthage College in Carthage, Illinois. This year Carthage has 68 students from the state of Wisconsin.

After extended discussion of the college question at two sessions it was agreed that a committee of five clergymen and five laymen will be named by the executive committee of synod to study the need and probable cost of a new college. The committee's conclusions will be reported to the 1953 convention.

Also deferred for action next year was the question of calling a secretary of youth

MISSIONARIES AT NORTHWEST SYNOD

Douglas Erickson (China), Wilbur E. Wicklund (India) and Gordon O. Lindemann (Africa) have chance to compare notes as they meet during sessions of the Northwest Synod

work as a full-time officer of synod. The Synod's Central Conference (Minnesota) had made the proposal.

"CONSECRATION" WILL BE the key word for Christians of the future, said Synod President Paul E. Bishop in his communion sermon. "Yesterday's word," he said, "was stewardship. Evangelism is today's word. Consecration is the word of the future.

"Stewardship," Dr. Bishop asserted, "is the Christian's response to the first article of the creed—God in creation, provision, protection; evangelism is the Christian's response to the second article of the creed—God in Christ redeeming us from all sin, from death and from the power of the devil; and consecration is the Christian's response to the third article of the creed—God in the Spirit, enlightening us by his gifts, sanctifying and preserving us in the true faith."

Property value of the synod's congregations went up 16 per cent, to $12.5 million, but confirmed membership increased only 3.3 per cent last year, it was reported. There was a net gain of 2,248 in membership, and 2,000 in Sunday school enrollment.

Financial objectives for Lutheran World Action and the Christian Higher Education Year appeal were exceeded, and the 1951 benevolence contribution was $457,000—105 per cent of the goal. Treasurer W. O. Helwig (who was re-elected unanimously) predicted that in 1952 for the first time total benevolence offerings received by the synod will be a million dollars.

FOUR CONGREGATIONS were received into synodical membership and one dismissed to the Evangelical Lutheran Church. The new congregations are Our Saviour's Church, Appleton, Wisconsin . . . Holy Cross, Menomonee Falls, Wisconsin . . . Cross of Christ, St. Louis Park, Minnesota . . . and Arbutus, Pickerel, Wisconsin. Ten men were ordained to the ministry. One of them, the Rev. Robert M. Law, Neenah, Wisconsin, will be a missionary in India.

Missionary Wilbur E. Wicklund, home from India on furlough, stressed the danger of emphasizing secular education at the expense of evangelism in mission fields. "Missionaries must often care for as many as 60 villages, while serving as high school principal and in other administrative capacities," he said. "Physical healing is a most

powerful force in winning converts. Our fields need more doctors and dentists."

Dr. J. Luther Mauney, president of the Virginia Synod, who represented the United Lutheran Church, outlined the work of the boards and the present situation as relating to co-operation with other church bodies.

The Rev. Rollin G. Shaffer of the World Action department of the National Lutheran Council presented the claims of a needy world in 1952. The synod's World Action goal is $88,000, and plans have been made to raise it.

SYNOD'S STEWARDSHIP COMMITTEE presented a detailed plan for strengthening the life of our congregations. It will be based on a program "The Church Points the Way," and is aimed to meet the deficiencies pointed out by the ULC Committee on Faith and Life at the Des Moines convention.

The purchase of a new home for Stewardship Secretary G. B. McCreary was approved . . . A house, to serve as a parsonage and perhaps also a chapel, was purchased in Minot, N. D., where a new mission is being started . . . The purchase of a lot for the new mission in Fargo, N. D., was authorized . . . Synod heard that its congregations have now adopted the unit plan of foreign missionary support to the extent of 18½ shares, or $11,100 annually. Four more half-shares were promised . . . The subscription list for THE LUTHERAN within the Northwest Synod has passed the 7,000 mark.

Missionaries Gordon O. Lindemann, Liberia, and Douglas Erickson, China, stirred the brethren to the need of a greater emphasis on evangelism and less on humanitarianism on the foreign fields.

Convention chaplain was Dr. Paul W. Roth, Milwaukee. Time was taken out to sing "Happy Birthday" for Veteran Home Missionary W. H. Gable on the occasion of his 77th birthday.

At least two "firsts" were scored in the ballot box when the synod chose its first woman, and also an American Indian from Rocky Boy, Malcolm Mitchel, as delegates to the Seattle convention.

ULCA CONVENTION DELEGATES

Clergymen: Paul E. Bishop, J. H. Dressler, H. T. Rasmussen, P. H. Roth, A. G. Streich, Glenn L. Cloninger, Garrett Genszler, I. M. Kindem, C. A. Puls, T. S. Rees, A. A. Zinck, Paul L. Graf.

Laymen: W. O. Helwig, J. K. Jensen, J. W. Jouno, Henry Swanson, B. A. Mosling, Gorham Carlson, Miss Ellen Erickson, Gordon Erickson, Malcolm Mitchel, Lambert Molacek, Henry Gauer, Carl H. Voss, Wm. Poenischen.

Synod Organization to be Studied in Ohio

By RUDOLPH E. WALBORN

Proposal for full-time stewardship worker results in plan to examine synodical set-up. Three congregations received; twelve men ordained

A PROPOSAL TO ADD a full-time stewardship secretary to the working staff of the Synod of Ohio drew most discussion and fireworks at the 32nd convention of the synod, held May 19-22 at Zion Church, Wooster. The proposal had been made in 1951 by the committee on stewardship and beneficence but had been turned back to the committee for detailed outlines of duties and cost.

Participation in the debate indicated to some that the laymen seemed to want a stewardship worker, pastors didn't. When debate closed it was evident that all were of the mind that stewardship should be promoted as much as possible without any

TELLS CONVENTION ABOUT REFUGEES
Dr. John Schmidt

pressure proposition," as Layman Roy L. troup put it. Said Pastor Tom B. Homrig-ausen, "If stewardship is stewardship at all is grounded in the love for God."

Since the synodical framework has not een changed in 17 years, the executive oard was directed to form a special com-nittee to study duties of all offices of synod nd organize them so stewardship promotion ould be adequately done. In the meantime here are willing laymen who will aid in ewardship promotion.

DR. JOHN SCHMIDT, returned for a two eeks' period from his duties at Frankfurt, ermany, as director of the service to ref-gees for the Lutheran World Federation, reached the opening communion sermon. le declared that refugee work was still nec-ssary since one out of ten living in Ger-nany today is still a refugee. A total of .500,000 is increasing by 10,000 each nonth. "There are more refugees now than when the program started," he declared. "The task is bigger now, in spite of what was done by government and church agencies."

The convention theme—"The Bible in Daily Living"—was carried out by Wittenberg College Chaplain Ralph H. Krueger in a series of addresses on "Blessed are they that hear the Word of God and keep it"; in the ordination sermon by Hamma Dean and Bible Professor E. E. Flack on "The Breath of God," and in a convention dinner address by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America. In an official presentation Dr. Reinartz spoke on "Causes and ULCA Consequences" as he outlined the work of the church.

BEST RELAXATION the convention found came at a dinner session when 485 crowded the Smithville Inn, where owner Paul W. Reining of St. Paul's Church, Smithville, provided a family-style chicken dinner. "It took over 400 chickens to satisfy the largest church group I've ever served," declared Mr. Reining.

Fervent discussion was aroused when a memorial to the ULCA was proposed in the closing hours which would advocate use of the Revised Standard Version in the new hymnal and service book. The matter was tabled since enough time for proper consideration was not available.

A last-minute resolution submitted from the floor and passed over his protests awarded President George W. Miley an extended vacation this summer to attend the Hannover convention with all expenses paid.

The Rev. James L. Keyser, director of Christian education and youth work since 1948, reported officially for the last time to the convention. He will assume the pastorate of Olivet, Toledo, on Aug. 1. The synodical committee and Executive Board will fill the vacancy during the year.

Action on the purchase of the Harper Farm, adjoining synod's Youth Camp, was approved and study authorized for an "enlarged summer educational program." A budget of $660,003 was adopted, requiring a $9.60 apportionment in 1953.

Three new congregations were added to the synod: Faith, Oxford, a new church in a college town; Martin Luther, Toledo, a 50-year-old independent congregation; and First Hungarian, Cleveland, transferred from the Pittsburgh Synod.

TEN SEMINARY GRADUATES were ordained during the convention. Two more were ordained May 25 in their home churches. The men, their home church and their call are: Robert Bruce Barr (Mifflin), Bolivar-Zoarville; Charles A. Burkey (Fourth, Springfield), Trinity, Loyal Oak; Donald A. Clinton (Trinity, Lakewood), BAM in Pacific Synod; Frank Csaszar (First, Springfield), Stoutsville; Charles A. Endter (First, Springfield), BAM in California; Kenneth Ferguson (Donnelsville), BAM in the West Indies; Rufus R. Garret (Third, Springfield), Roseville; Donald C. Gillhouse (Olivet, Toledo), Temperance, Mich.; Andrew Kolarovsky, Jr. (Trinity, Niles), Upper Sandusky; Harry L. Snyder (St. Paul, Akron), First, Lorain; James R. Stull (St. Luke's, Youngstown), assistant at First, Dayton; John F. Torrence, Jr. (Germantown), Stone Creek.

President Miley reported that 11 pastors had been transferred from the synod during the year; eight had been received.

CHEY cash receipts have now mounted to $426,000, $6,000 more than the quota. $56,000 in special receipts and $100,000 credits have also been received. The synodical committee, headed by Pastor Albert H. Buhl, Synodical Director Paul Lottich, and Regional Director W. Carl Satre is pressing for the clean-up of all outstanding pledges. Looking back on the three years' activity Pastor Buhl declared, "This is the most rewarding work I've ever done," and Dr. Satre said, "I'd do it again."

ONLY OFFICER to be elected this year was the statistician, Dorner L. Keyser, Springfield, who has filled this office since 1934, was re-elected for a two-year term. In 32 years the Synod of Ohio has had only two statisticians, three treasurers.

ULCA CONVENTION DELEGATES

Clerical: George W. Miley, Franklin Clark Fry, Elmer E. Flack, E. Rudolph Walborn, Harold R. Albert, W. Carl Satre, Joseph W. Frease, Albert H. Buhl, Carveth P. Mitchell, Carl A. Driscoll, Taito A. Kantonen, Joseph M. O'Morrow, Fred C. Wiegman, John F. Kindsvatter, Herbert S. Garnes, Jr., John W. Grohne, Tom B. Homrighausen, Andrew Schilling, Richard W. Powell, Eugene O. Hilt, Charles A. Hackenberg.

Lay: Clarence C. Stoughton, George L. Rinkliff, Dorner L. Keyser, J. Howard Culler, John K. Linsenmayer, Roland C. Matthies, Leonard Echols, Dalton A. Young, Carl D. Eberhart, Roy E. Stroup, Paul W. Reining, Dimon Herring, Ford P. Agey, J. L. Morrow, Neal F. Bowman, Ernest P. Scott, Clarence P. Petersen, Michael D. Kovacs, Andrew J. White, Jr., Howard E. Snyder, Henry A. Klein.

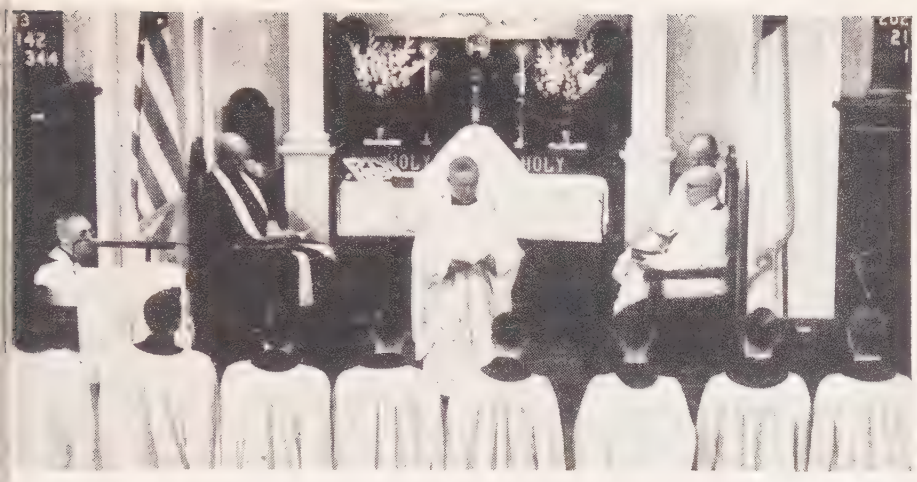
Ministerium Debates Inner Missions, Education

By HENRY W. SNYDER, JR.

College deficit, co-education and defeat of plan for conference inner mission boards hold interest at 205th annual convention

THE WEATHERMAN was on synod's side when the Ministerium of Pennsylvania met at Buck Hill Falls, May 19-22, for its 205th annual convention. Delegates had little temptation to stroll outside in the rain that poured down for the first three days of the session.

This meeting of synod, with Dr. Emil



EIGHT ARE ORDAINED AT MINISTERIUM CONVENTION

Dr. Fischer addresses new pastors in service at St. John's Church, Stroudsburg

scher presiding, was significant not alone things the delegates favored, but also in e things that they voted against.

A two-year debate on reorganization of ner missions reached a climax when the nod voted against a constitutional amend- ent that would have authorized the estab- hment of conference inner mission boards, be counseled and guided by the synodical oard. The vote was 74 in favor, 278 ainst.

Those opposed argued against duplication effort and expense by synodical and con- rence agencies. They held that establish- ent of incorporated boards in conferences ould reach out into other activities and nd to make "junior synods" out of the nferences.

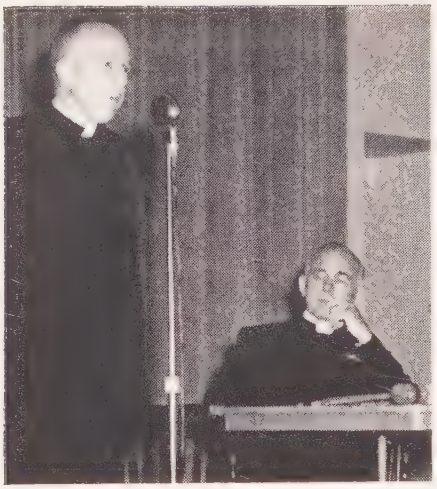
PROBLEMS OF Muhlenberg College loomed rge. Biggest budget hikes for 1953 went the college and the Philadelphia Seminary, n increase of $25,000 each. The college ill receive $90,000, plus $15,000 for bond demption. The seminary will receive 5,000.

Total increase for synod's part of the dget was 17.7 per cent, from $332,475 to 91,617. ULCA apportionment in 1953 ill be $924,698, making a total synod dget of $1,316,315.

Muhlenberg's operational problems were thrust upon the convention when the college board asked, and synod approved, an $85,000 loan from accumulated CHEY funds, to help meet a current operating deficit of $105,000. Last year's deficit was an additional $78,000. The board attributes these deficits to inadequate endowment. Synod passed a resolution whereby congregations are requested to submit to the college mailing lists of their members, which the college would use for three years for the sake of student recruitment and the creation of interest in "living endowment."

WOMEN GUESTS at the convention were called together for a panel discussion about higher education for women. On a written ballot they voted 59-0 in favor of co-education at Muhlenberg. To the question "Will you enthusiastically support (financially) and encourage support of higher education for women?" there were 51 positive replies and again no negatives. The third question asked was: "Are you in favor of Christian higher education of women within the bounds of our synod?" Fifty-seven voted "yes." There were no negatives.

The opinion of the women seemed to have some bearing on the defeat of a resolution that Susquehanna University be asked



DR. BAGGER ACCEPTS SEMINARY POST
Dr. Fischer is listening

to offer a plan providing for the higher education of women in the Ministerium. This suggestion was lost in synod on the final day by a vote of 91 to 116. At the same time, synod passed a recommendation asking the Muhlenberg trustees to review their action of 1950, that co-education was not feasible.

Philadelphia Seminary acquired two new professors by the vote of the Ministerium. Dr. Henry Bagger, Lancaster, was named to the faculty after Board President Dr. Harold S. Miller vigorously assured the convention that the directors will name Dr. Bagger seminary president at a June 3 meeting. Dr. Edmund Steimle, Cambridge, Massachusetts, was elected professor of homiletics.

TWO NEW CONGREGATIONS were received into membership of synod—St. David's Church, Academy Gardens, Philadelphia, and Church of the Living Word, Roslyn. Both were organized during the past year.

The committee on intersynodical realignment reported that among the 110 Ministerium congregations asked to transfer in May 1953 to the Central Pennsylvania Synod, 78 per cent are ready to do so, 10 per cent are tentatively negative, and 12 per cent are unreported. Similar percentages are reported in the Central Pennsylvania Synod, where 83 congregations have been asked to transfer to the Ministerium.

At the ordination service in St. John's Church, Stroudsburg, eight young men became pastors: Paul S. Fischer, Souderton; Laurence G. Horn, Allentown; Graham T. Reinhart, Stroudsburg; Morris F. Houck, Jr., Donald R. Schaeffer, and Alton H. Wedde, all of Pottstown; Donald A. Steward, Beaver Meadows; and Roy J. Enquist, Coeur D'Alene, Idaho. Dr. Edward T. Horn, father of one of the ordinands, preached.

The convention was addressed by several noted visitors: Chester A. Myrom, associate stewardship secretary; Dr. Paul C. Empie, NLC executive; and Dr. William F. Zimmerman, Midland College professor and ULCA representative.

ULCA CONVENTION DELEGATES

Clergymen: Emil E. Fischer, Phares Beer, Earl Kreidler, Carl Neudoerffer, Corson Snyder, Harvey Snyder, Walter Drum, Eugene Steigerwalt, Ernst Schmidt, Myron Eichner, Lester Koder, Harold Minnich, Elton Angstadt, Theodore Fischer, William Seaman, Frederick Hasskarl, Warren Johnson, Edward Knapp, Christian Schenck, Adam Polcrack.

John Youse, Paul Dundore, Charles Fischer, Maynard Hallock, Frank Radcliffe, Harold Deisher, Francis Edwards, William Moyer, Bela Shetlock, Roy Winters, Henry Bagger, Gustavus Bechtold, William Berkemeyer, Paul Empie, Earl Erb, Samuel Kidd, O. Fred Nolde, Luther Reed, G. Elson Ruff.

Lay: Earle Bader, Fred Body, James F. Henninger, William Shetlock, Carlton Woodring, Milton Kerstetter, William Roos, Emil Mannherz, Luke Biemesderfer, Jacob Kreider, George Luttenberger, Norman Clymer, Frederick Erb, Walter Hagey, Leonard Ashford, Sister Anna Ebert, Millard Gladfelter, Peter P. Hagan, John Miller, Ralph Werley.

Clarence Eterline, Earl Schmehl, Arlan Snyder, Robert Tyack, John Astfalk, Robert Raeder, John Walters, Charles Scheuringer, Frank Schmidt, Virgil Sease, W. G. Semisch, F. A. Snell, Maurice Wallborn, Otto Woltersdorf, Miss Nona Diehl, Charles Esser, Hiram H. Keller, Kenneth Koch, William Nixon.

ENNSYLVANIA:

hurches Dedicate New Plants;

einberger Named to Seminary Post

YORK—Trinity Church, York, ded- ated a new $35,000 education unit. articipating were Dr. Dwight Putman, r. Earl S. Rudisill, Dr. Carl C. Ras- ussen, Dr. C. E. Arnold, retired, and astor Harold Crouse.

ST. PAUL'S CHURCH, Felton, dedicated a 5,000 addition to the church plant, with r. Dwight Putman, Chaplain George Laird, e Rev. William R. Brenneman, and Pastor harles Lady participating.

TRINITY CHURCH (Jefferson charge) ded- ated a redesigned chancel and redecorated urch recently.

THE REV. JOHN W. FREY, retired army aplain, was elected pastor of the Lower uhlenberg charge.

DR. GERALD G. NEELY, Christ Church, ork, observed the 20th anniversary of his astorate recently. The congregation pre- nted him with a 1952 car.

A LUTHERAN FAMILY INSTITUTE was held St. Paul's Church, York, with the Rev. alph Bergstresser in charge.

DR. CHESTER S. SIMONTON, York, and DR. ROY HAUSER, Clearfield, were elected pres- ent and vice president respectively of the ettysburg Seminary board.

SOME 950 CHILDREN were enrolled in the h and 6th grade classes in religion con- ucted on released time in York. This was e sixth year of operation, sponsored by the ork County Ministerial Association.

LUTHERANS of York county are asking 50 nts per member for supporting the Lu- eran Welfare service.

A LUTHERAN LAYMEN'S RETREAT will be ld at Gettysburg Seminary July 19-20.

DR. CLARENCE E. ARNOLD, retired pastor, ork, has been named to serve the Man- ester-York Haven charge until a pastor is ected to succeed the Rev. Samuel R. Frank.

THE REV. FRANCIS E. REINBERGER, Trinity Church, Camp Hill, has been elected professor of practical theology at Gettysburg Seminary to succeed Dr. Harvey D. Hoover, who has served for 26 years. Dr. Hoover retires this year. PAUL LEVI FOULK

HOME MISSIONS

TEXAS: Texas laymen, attending the recent synodical Brotherhood convention, gave impetus to plans to create a mission loan fund that will aid new missions.

ILLINOIS: Christ Church, Clarendon Hills, was formally organized Palm Sunday with a charter roll of 120 baptized and 80 confirmed members. One hundred eighty persons crowded into the small hall for the srvice. Participating were Mission Pastor Robert Hooker, Synod President Harmon J. McGuire, and Dr. William Arbaugh, BAM. Chicago Seminarian Norman Thalman has been called; assumed his duties June 8.

TEXAS: A new field was entered June 1 when Chicago Seminary Seminarian Norman Forde began work for the Board of American Missions at Fort Worth.

MARYLAND: The Rev. Paul F. Luebbe, assistant pastor of Trinity Church, Latrobe, Pa., has been called by the Board of American Missions and assigned the Joppa Road area of Baltimore for development of a new mission work. Work will start June 16.

TEXAS: The first service of United Lutherans in Parkdale attracted 20 worshipers. The field is being developed by Dallas' (ULC) Pastor Carl Deithloff.

NEW MEXICO: Members of St. Paul's, Albuquerque, recently held a "Week of Consecration." The following Sunday, Pastor L. C. Soker announced an offering (for parish hall building fund) of $141.

TEXAS: Members of the Corpus Christi mission aimed at $800 for the Easter offering, to be used in the building fund. When the count was complete, over $1,000 had been received!

Anne Wingard, religious education director of Redeemer Church, Atlanta, Ga., shows Mrs. Herman Boozer one of the many Bibles in display that attracted citywide attention through WAGA-TV telecast

MISSISSIPPI:

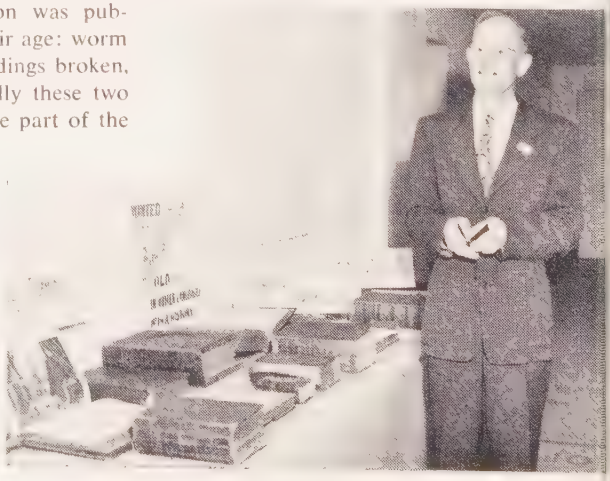
GEORGIA-ALABAMA:

Rare Bible Displays Attract Attention in Atlanta and Jackson

ALMOST simultaneous Rare Bible Displays—held several hundred miles apart in Atlanta, Georgia, and Jackson, Mississippi—attracted considerable attention last month. Scriptures in 12 different languages were part of the display arranged by Dr. H. Brent Schaeffer, pastor of Trinity Church, Jackson, in co-operation with his Luther League. The Atlanta display featured 49 Bibles arranged by Dr. John R. Brokhoff, pastor of Redeemer Church, Atlanta.

In the Atlanta collection the oldest Book was a German Bible of 1580. It is owned by a Lutheran physician who keeps it in constant exhibition in his office. The oldest English Bible was dated 1599, twelve years before the King James Version was published. These Bibles showed their age: worm holes in the covers, leather bindings broken, pages loose and worn. Naturally these two aroused the most interest on the part of the 175 who came to the display.

Because most of the Bibles were contributed by members of Redeemer Church, they had a sentimental value as well as an historic and educational one. A grown daughter and son contributed the Greek New Testament used by their pastor-father while studying for the ministry. A man born in China of Lutheran missionary parents contributed



PASTOR H. Brent Schaeffer stands beside Mississippi Bible display that featured scriptures in a dozen languages, an equal number of versions. Many visitors were attracted by display

MEMBERS of First Church, Altoona, Pa., recently feted Mrs. Joseph Tate, who resigned after 38 years as parish worker. This churchwoman was active in WMS circles and the work of the Light Brigade

Bible in Chinese. A refugee who spent the ears of World War II in a prisoner-of-war mp displayed the Bible given and used here. A Lutheran chaplain, recently returned from Korea and now stationed in tlanta, sent a Korean Bible to the display. Family and personal Bibles were on hand. he national backgrounds of members were vident in the languages of the Bibles. Old mily Bibles in German, Norwegian and wedish were sent as family treasures. A ouncilman had a Swedish Bible in the exibit which was his confirmation gift.

A teacher in the church school sent a New estament carried by her grandfather while soldier in the Confederate Army. One of he most beautiful in the collection was a ible with mother-of-pearl covers. It was ent to a mother by her son from Jerusalem.

A newspaper article describing the display roused the attention of WAGA-TV, which ent cameramen to interview Dr. Brokhoff nd to carry his explanation of the books n an evening newscast.

In the Jackson display, the oldest Bible as one printed in 1665. Languages represented included: Danish, Japanese, Armeian, Latin, Italian, Greek, Lettish, Russian, rench and German translations.

Both displays were arranged by the pasors in connection with the 1952 ULCA heme: "The Bible in Daily Living" and the orthcoming publication of the new Revised tandard Version of the Bible.

PEOPLE

MRS. MARIE C. STEINHAUSER, widow of the late Pastor Jacob Steinhauser, former pastor of St. Michael's Church, Allentown, Pa., recently celebrated her 100th birthday. The Allentown "Morning Call" carried a two-column picture in honor of the centenarian.

MAJOR ANDREW H. BEAHM, ULCA chaplain, was one of half a dozen chaplains recently awarded the Bronze Star medal by the Chief of Army Chaplains.

REUBEN C. BAETZ, veteran resettlement worker of Toronto, Canada, has returned to Europe as assistant to Dr. Stewart W. Herman, head of the Lutheran World Federation Service to Refugees. His headquarters will be in Geneva, Switzerland.

FRITZ C. NOEL, president of the board of the Lutheran Hospital Society of Southern California, was recently banqueted by friends and fellow Lutherans. At the affair, a large portrait in oils (by Swedish Artist Christian von Schneidau) was unveiled. Mr. Noel has represented his synod at numerous ULCA conventions.

DR. ROBERT D. HERSHEY, pastor of Holy Communion Church, Philadelphia, will preach in England this summer. His appearances will include Frongal, London, Leeds, Glasgow and Essex. He'll attend the LWF meeting in Hannover in August.

CHARLES F. SIMPSON, Lutheran church councilman for 56 years, Sunday school superintendent for 54 years, organist for 25, choir member for 10, died recently at the age of 77. He'd been a life-long member of St. Paul's Church, Port Carbon, Pa.

THE REV. CARL R. PLACK, consultant in chaplaincy service of the Division of Welfare of the National Lutheran Council, has been made a Fellow of the Chaplains Association for his work as its president in 1951. He has also been elected to the Board of Trustees of the American Protestant Hospital Association in recognition of his service in Protestant hospital work in the past year.

RECENTLY dedicated by Wartburg Synod President R. R. Belter is this new $62,000 Immanuel Church at Lake Geneva, Wis. (see "The Lutheran," April 30)

MINNESOTA:

Chamber of Commerce Gets Healthy Assist from Lutheran Correspondent

Folks in Minnesota—the Land of 10,000 Lakes—are happy. An official count reveals more than 11,500 natural, mostly fish-bearing bodies of water lying within the state's boundaries. In typical northwest modesty the title will continue to be "Land of Ten Thousand Lakes." Think of this: Every Sunday for over 200 years you can leave church with lunch packed and picnic at a different lake within this state . . . and most likely bring back a mess of fish. If you don't fish in winter the number of years, of course, increases.

There are 10 good lakes in the Twin Cities themselves. Within a radius of 20 miles lie several hundred more, plus sizable stretches of three major rivers. The mighty Mississippi runs smack through the heart of Minneapolis and then gives a courteous gesture to St. Paul as it twists along the southern limits of that city.

Delegates to Seattle would do well to stop off a day in the Twin Cities.

JUNE 29 is the date set for ground-breaking at Holy Trinity English Church, Minneapolis, for the Carl Bartsch Memorial Parish House. Estimated cost: $350,000.

THE MINNESOTA State Brotherhood has elected Lambert Molacek (Salem, Minneapolis), president; Leonard W. Christensen (Richfield), vice president; Gordon Anderson (Mt. Carmel, Minneapolis), secretary; and Fred Peltzer (Reformation, St. Paul), treasurer.

DR. CHARLES L. GRANT reports that 300 days from April 27 (date of ground-breaking), parish house of Faith Church, St. Paul, will be completed at a cost of $225,000. It will house a regulation-size gymnasium.

MAY 11 was a great day at St. Paul's Church, Red Wing, marking the completion of a three-point $50,000 improvement program.

CARL J. GUSTAFSON of Salem, Minneapolis, recently observed his 25th anniversary as treasurer of the Sunday school. He is chief purchasing agent for the Minnesota State Highway Department.

The Board of Directors of Northwestern Seminary has voted unanimously to send its president, Dr. J. H. Dressler, to the Hannover meeting of Lutheran World Federation.

ON JUNE 15, after two and one-half years of work, members of Mounds View English Lutheran Church will dedicate a new building. Ninety-five per cent of the labor was contributed by the members.

THE REV. RALPH GEORGE LOGES, ordained May 21, began his ministry at Lakeville on June 1.

THE REV. WILLIAM W. WILLIAMS, a son of Messiah Church, Denver, and 1952 grad-

te of Northwestern Seminary, was installed assistant pastor at St. John's, Minneapolis, May 25.

THE REV. THEODORE REES, North St. Paul, 's been re-elected president of Central Con- rence.

TWO YEARS AGO Trinity Church, Long ake, Minn., hesitated to spend $1,500 for a all addition to the basement of their urch building for two reasons. It was old d unattractive and besides it stood next the railroad. This addition, however, as what prompted a company to offer 5,000 for the property. The congregation s already placed an option on a four-acre ,000 property in a desirable location.

PAUL LUTHER WETZLER

OUTH CAROLINA:

x Southern Seminarians Ordained Special Service on June 1

COLUMBIA—Six Southern Seminary raduates were ordained at a special serv- e in Ebenezer Church, Columbia, on ne 1. The ordination was authorized by nod at its convention weeks ago. The rmon was preached by the Rev. Paul E. onroe, Jr., member of the synodical ommittee on Ministerial Education. The dinands were: Richard Hollinger, who es to the Fairfax Parish, Fairfax; John . Lindler to Grace Church, Henderson- lle, N. C.; Earl H. Loadholdt, St. John's hurch, Johnston; William F. Wingard, hrist Church, Denny Terrace (near Co- mbia), also Trinity Church, Parr; Karl . Park, the Ridge Parish, Leesville; rank C. Jones, Emmanuel Church, tlanta, Ga.

ST. JOHN'S CHURCH, Charleston, and Pas- r Heyward Epting have initiated the pro- ction of the passion play this year. The ngregation gave a public presentation on arch 31, April 1 and 2. Patterned after the iginal Oberammergau production, depict-

ROLL OF HONOR

A continuation of the listing, by states, of those congregations **reporting** "The LUTHERAN In Every Home."

OHIO (cont')

Cleveland Hts., Messiah
Oliver A. Rajala

Coshocton, Emmanuel
Olan W. Aughbaugh

Covington, St. John
Alton Neve Allbeck

Dayton, St. John
Willard H. Borchers

Defiance, Christ
Dorr R. Crounse

Dover, Grace
Carl A. Driscoll

East Cleveland, Calvary
John W. Grohne

East Union, East Union
C. H. Starkey

Hartville, Emmanuel
Henry C. Roehner

Hicksville, St. John
E. Maynard Powell

Jeromesville, Parish
C. E. Moore

Lancaster, St. Peter
Andrew Schilling

Leipsic, St. John
E. A. Lehman

London, St. John
Lawrence T. Rugh

Magnolia, Trinity
Gerald G. North

Mansfield, Holy Trinity
Wray C. Smith

North Baltimore, St. Luke
David S. Witwer

ing the passion, death, and resurrection of Christ, the sacred drama was presented in music, in 12 episodes, under the direction of Lt. Gardner M. Nichols, organist and choir director of St. John's Church. Wide and highly favorable public response have encouraged the group to plan this annually.

"GOLDEN AGE SUNDAY" honoring members 75 years old and over was observed in many churches throughout the synod on May 18. At Reformation Church, Columbia, the group was presented with flowers, the ladies a corsage and the men a rosebud. The flowers were yellow roses symbolizing the "golden" age. The service was recorded on a wire recorder to be carried to shut-ins.

THE SOUTH CAROLINA synodical Board of Social Missions has plans under way for three Evangelism workshops and rallies to be held simultaneously in September.

ANOTHER synod-wide Stewardship Rally will be held in September of this year.

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LUTHERAN CHURCH
DENVER, COLO.
E. W. Harner, D.D., Pastor
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3119 W. Sixth St., Los Angeles 5, California
ALBERT B. SCHWERTZ, D.D., Pastor
Morning Worship, 11:00 O'clock

ITEMS OF BUSINESS were reduced to a bare minimum, including the hearing of many reports at recent conference meetings throughout the synod, in order that spiritual emphasis might be given and the meetings be more inspirational.

APRIL 20 marked the ground-breaking for St. Peter's congregation near Lexington.

Special significance came with the dedication of Epiphany Church, St. Matthews, on May 18. The sermon was delivered by Dr. W. H. Greever, of Columbia, who organized the congregation in May 1912. The original church was built in 1918, remodeled, then completely destroyed by fire in March 1947. The new structure was completed in 1948.

THE NEW CHURCH erected by Mt. Hermon congregation was dedicated May 4.

THE REV. M. L. KESTER was installed pastor of Ehrhardt Parish in Ehrhardt Memorial Church May 18.

DATES FOR the Lutheran Summer School for Church Workers, sponsored by the South Carolina and Georgia-Alabama synods cover the period from Aug. 3 to 9. The youth camps and other programs will be held at Lutheridge.

WYNNE C. BOLIEK

NEW YORK:

Dexnis Addresses Conference Men; Delegates to ULCA Nominated

SYRACUSE—The Rev. Peter Dexnis, associate director of evangelism of the ULCA Board of Social Missions, was speaker at Central Conference Brotherhood in Redeemer Church, Binghamton.

Presiding at the Brotherhood meeting was the retiring president, Arthur Paschke, of St. Paul's Church, Oswego. New officers include Russell L. Hertel, president (Holy Nativity, Endicott); Charles Fingerhut, vice president (Holy Communion, Utica); Reinhardt Meyer, second vice president (Luther Memorial, North Syracuse); Paul E. Waltz, third vice president (St. Paul's, Johnson City); Otto Mestler, secretary (Redeemer, Utica);

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY

l Harold Holcomb, treasurer (Christ urch, Salina).

THE ASSOCIATION of Lutheran Pastors of Southern Tier held a joint meeting with Pastoral Association of Wilkes-Barre nference of the Ministerium of Pennsyl-ia May 27.

AT CENTRAL CONFERENCE meeting Dr. ank H. Shimer, Syracuse, and the Rev. bert Nelson, Utica, were nominated as rical delegates to the ULCA convention d Laymen Arthur Paschke and Arthur mman as lay delegates. Officers for the ar will be Dr. Shimer, president; the Rev. rbert H. Stracker, Jr., vice president; the v. Arthur W. Hergenham, secretary; and nneth Doty, treasurer.

Next meeting of conference is scheduled for Redemeer Church, Binghamton, Sept. 16.

THE LUTHERAN STUDENT ASSOCIATION of racuse University held its annual banquet Mt. Tabor Church. Officers were installed Dr. Christian P. Jensen, president of racuse Foundation. Miss Nancy Bauer of rth Syracuse is the new president.

SPRING MEETING of Conference WMS was ld in Zion Church, Utica, May 16. Miss lliana Bartolomei gave a vivid picture of e work in Liberia.

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Worship in
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Michigan and Pacific Aves.
Church School, 10:00 A.M.
The Service, 11:15 A.M.
Vespers, 8:00 P.M.

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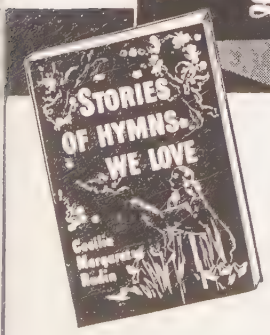

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NEW YORK:

Stewardship Committee Offers Unique Service to ULCA Congregations

LONG ISLAND—In an effort to further the work of the church, the Stewardshi Committee of the Long Island Conference is offering a new service to congregations: The plan includes two parts—first, an analysis of the congregation's financial struc ture, presented through the medium of charts; and second, aid in designing a stronge program and financial structure. Where this plan has already been tried, it has been found to be extremely beneficial to the local congregation as well as to the church a large. Churches in need of such assistance are contacting Committee Chairman William T. Heil.

Anniversaries hold the Long Island spotlight. ST. PETER'S, Jamaica, observed its 25th anniversary on May 18 with the Rev. Edwin H. Lehr of Scarsdale, St. Peter's first pastor, preaching. Synod officers Knube and White participated . . . ST. PAUL'S CHURCH, Valley Stream, celebrated its 40th anniversary May 4. Dr. F. Eppling Reinart spoke . . . GRACE CHURCH, North Bellmore observed its 35th anniversary April 27.

THE REV. ROBERT WEISKOTTEN, St. John's Church, Richmond Hill, and president of synod's Board of Education, spoke at Wittenberg's commencement exercises.

THE REV. ROBERT AYERS has resigned from St. David's Church, Massapequa Park, effective July 15.

DR. HARRY J. KREIDER, of St. James' Church, Ozone Park, goes to Europe this month on the Trexler Fellowship.

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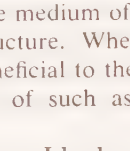

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OHIO:

Wiegman to be Feted by Trinity, Akron, on Triple Anniversary June 15

COLUMBUS—Three events in the life of Dr. Fred C. Wiegman, senior pastor at Trinity, Akron, will be celebrated June 15-16. The anniversaries include 25 years since his seminary graduation on June 8, 1927; a quarter century in the ministry, and the silver wedding anniversary of his marriage to Miss Mary Rangeler of Fremont, Nebraska.

The celebration will come as a climax to a current campaign in Trinity Church

for a $300,000 educational building. Speaker at the two morning services June 15 will be Dr. Clarence C. Stoughton, president of Wittenberg College, which Dr. Wiegman serves as a member of the Board of Directors and its Executive Committee.

Dr. Wiegman is a member of the ULCA Board of American Missions and serves as a director for Southern Mountain Work and on the West Indies Board. In Akron, he is chaplain for the Rotary Club, a director of the Family Service Society, and a member of the Advisory Board of the Salvation Army. He holds the unique position of being a contractural arbitrator for the McNeil Machinery Company, aiding in the negotiation of labor-management disputes if agreements cannot be reached through regular channels.

PASTOR SOLOMON D. MYERS, retired but supplying Trinity, Washingtonville, was honored on June 8 by the congregation on his 50th ordination anniversary . . . DR. HENRY C. ROEHNER, Uniontown, will also complete 50 years in the ministry this year.

THE 1952 CHURCH MUSIC INSTITUTE will be held at Fremont, Ohio, June 22-27, in Grace and St. Mark's churches. Faculty members include Prof. Richard E. Vikstrom, director of chapel music in Rockefeller Memorial Chapel and director of the Bond Chapel Choir of the University of Chicago; Mr. Paul Bouman of Melrose Park, Illinois, the outstanding junior choir man in the Missouri Synd; Prof. Richard T. Gore, head of the school of music of the College of Wooster; Prof. Griff Fountain of the Oberlin Conservatory of Music; and Dr. Ulrich Leupold of Waterloo College and Seminary.

GROUND WAS BROKEN on June 1 for a $65,000 parish unit addition to Trinity, Lakewood. The congregation had $55,000 in hand. Contractors' estimates last August were 10 per cent higher than their firm bid, and the congregation proposes to use the saving in a $15,000 renovation project on the nave . . . The week before the congregation witnessed the ordination of their third

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NEWS IN THE CHURCHES

ministerial son, Donald C. Clinton, who has been called by BAM to organize a church in a Portland, Ore., suburb.

PASTOR J. LOUIS WOLF will be in Europe June 25 to Aug. 12 for the Sherwood Eddy 1952 Seminar as one of a study group of 50 promoting international understanding.

ONE HUNDRED years of service to the Mansfield community was observed May 11-18 by St. Paul's Church.

AFTER 18 MONTHS in the three-church Tuscarawas Parish Pastor L. M. Riggle can count 94 new members in the three congregations . . . AT ST. JAMES' $4,000 in improvements have been completed; a new pipe organ is being planned . . . At BETHESDA, Sherrodsville, $4,000 in improvements have been effected.

BETHANY, Cleveland, celebrating its 50th anniversary this year, heard Dr. Joseph Sittler, Jr., of Chicago, speak on May 4, on the anniversary of the first service, and will hear Pastor Donald F. Alber, Youngstown, first son in the ministry, on June 22. Later speakers include (July 6) President Clarence C. Stoughton.

AFTER SEVEN YEARS of experiment as a five-member parish the United Lutheran Rural Parish in Crawford County will be separated June 1. Crouse Memorial, Tiro, will be constituted as one parish, according to synodical action, and St. John's, Leesville; St. Paul's, North Robinson; Loss Creek, Tiro; and St. John's, Sulphur Spring, will continue as the rural parish. Harold R. Shank continues as pastor of the rural parish.

THE SYNOD OF OHIO summer school held annually at Lakeside-on-Lake Erie will be held June 29-July 5 under the sponsorship of the synodical summer schools committee. Participating will be: Pastor Harold R. Albert, Columbus; Pastor Gordon Lindeman, Liberia; Dr. Herman L. Gilbert, New York; Dr. W. Carl Satre, Toledo; the Rev. Leslie Conrad, Philadelphia; Pastor Fred M. Otto, Fremont; Louise Marks, Cleveland; and Pastor Lawrence Rugh, London.

E. RUDOLPH WALBORN

PENNSYLVANIA:

Synodical WMS Elects Mrs. Cole; Johnstown Churches Evangelizing

JOHNSTOWN—Four hundred thirty-nine delegates and visitors to the Triennial Convention of the Women's Missionary Society of the Central Penn Synod in First Church, Altoona, heard reports and speakers give attention to triennial objectives. Delegates were told that aside from 30 new societies being organized during the triennium, 1949-1952, memberships rose from 12,768 in 1949 to 13,422 in 1952 or a gain of 654. Total contributions for the triennium amounted to $331,358.73, an increase of $16,847.10 over the previous triennium.

Mrs. John I. Cole, Folcroft, was elected to succeed Mrs. Lester G. Shannon, Williamsport, as president.

All former presidents of the synodical society were present, including Mrs. D. Burt Smith, Philadelphia; Mrs. W. H. Manges, Hanover; Mrs. Frank H. Reiter, San Jose, Calif. (vice president of the ULC-WMS); and Mrs. Shannon.

SEVENTY-FIVE churches in greater Johnstown co-operated in an Evangelistic Campaign May 25 through June 9. Leader for the campaign was the Rev. Charles N. Templeton of the National Council of the Churches of Christ. Dr. Walden M. Holl of First Church was co-chairman.

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call to the West End pastoral charge. Pastor Scharf formerly served the Sugar Valley Charge . . . THE REV. J. RICHARD FISHER, Camden, N. J., graduate of Gettysburg Seminary and ordinand of the Central Penn Synod, was to be installed as assistant pastor of First Church, Altoona, on June 1.

THE REV. E. M. CLAPPER of Grace Church, Altoona, celebrated the 15th anniversary of his ordination and rededicated the sanctuary of Grace Church on May 18. Guest speaker was Dr. Luke H. Rhoads, pastor-superintendent of the Allegheny Lutheran Home. ROBERT G. SANDER

DECEASED

Dr. Adam Boerstler

Dr. Adam Boerstler, pastor of Mt. Calvary Church, McKees Rocks, Pa., died May 20. He was 56.

Born in Siegenthal, Germany, he came to this country as a young boy and lived in Johnstown, Pa. He was graduated from Wagner College and Martin Luther Seminary, and ordained by the Pittsburgh Synod in 1923. Subsequently, he served pastorates in New Florence, Natrona Heights and McKees Rocks, the latter for 21 years.

Surviving are his wife, five daughters, four brothers (including the Rev. Samuel Boerstler, Dravosburg, Pa.) and two sisters.

The funeral service was conducted in Mt. Calvary Church by the Rev. Elmer Wentz, Dr. John Myers and Pittsburgh Synod President Lawrence Himmelman. Interment was in McKees Rocks.

ULC CALENDAR

JUNE

25. Women's Missionary Society Convention, Nova Scotia Synod. St. Peter's Church, Chester

28-30. WMS Convention, Florida Synod. Camp Immanuel, Lakeland

JULY

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IN CONCLUSION

IN THE LAST FIVE YEARS I've attended conventions of a dozen of the United Lutheran synods. At that rate it will take 10 more years to get to all of them. But after three conventions in three consecutive weeks last month, I think that's plenty for one year.

One thing I find evident in these synods is a growing loyalty toward the United Lutheran Church. There are still some fringes of the church where folks seem to get pleasure in making declarations of their independence. It's true that our church is so organized that synods are self-governing in almost everything. But nearly everywhere I find a free and willing spirit of co-operation in "the whole work of the whole church."

IT'S USUALLY on money matters that the synods tend to be isolationist. Some take 100 per cent of their own budgets out of their apportionment income before sending the United Lutheran Church anything. But the Pittsburgh Synod, for instance, revised its budget at its convention in May so that only a few items of the synodical budget are sure of 100 per cent, and the ULC apportionment has the same standing as all the other items.

The Illinois Synod, which is eager to establish a summer camp, specifically decided not to take any funds for this from its apportionment income, but will depend entirely on special giving. The synod did this because it wants to assure the fullest amount for the United Lutheran Church.

It's easy, when a synod is considering some attractive project near at hand, to vote it a fund, forgetting for the moment the faraway purposes for which it sends money to the ULCA treasury in New York. This is like members of a family skimping on church offerings when they decide they want television in their home.

One real problem is pensions for pastors. A few synods give something directly to their retired pastors, in addition to the amount given through the church's board of pensions. We should work together on this, so retired pastors of all synods share equally in the pension fund. But it is easy to disregard the pastors of other synods when we know the needs of our own.

Another problem is raising money for construction of mission churches. Many synods gather funds of their own for this purpose, and at the same time receive money for their missions from the ULC church extension fund to which all synods are contributing. There is something to be said in favor of the stimulus to initiative which comes through controlling home mission funds locally. But it results in unnecessary complications.

BUT THESE MATTERS are not serious when compared with the steady growth of confidence and respect of the synods for the United Lutheran Church organization and the way its work is done. Since the synods create the ULC organization, of course they are responsible for how well it works. But this responsibility is vague, and usually isn't keenly felt.

We in the United Lutheran Church have an unusually democratic sort of organization, and yet we have effective leadership. This is a good state of affairs, but it depends for its success on the freely given loyalty of all its members. The reason for our loyalty is that congregations, synods, and the united church itself are not mere organizational units but are our Lord's servants in fulfilling his purposes.

—ELSON RUFF

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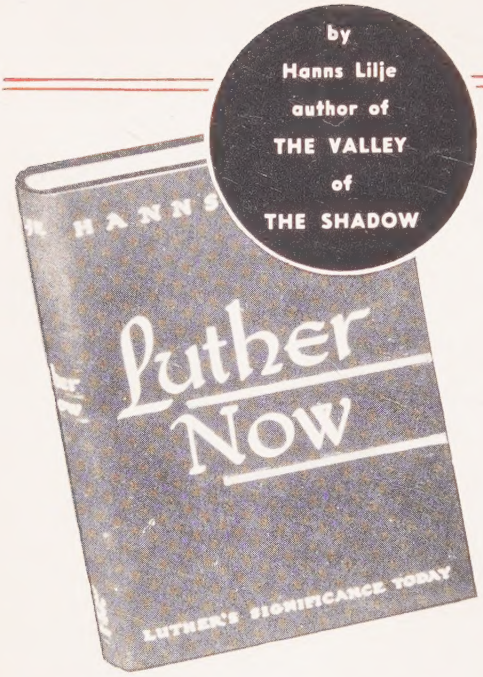

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